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Foreign Mission Journal

"GO YE INTO ALL THE WORLD, AND PREACH
THE GOSPEL TO EVERY CREATURE."

THE MISSION JOURNAL

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The Mission Journal.

VOL. XLVI.

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No. 4.

Foreign Department.

OUR CHINA NUMBER.

There is a great demand for facts in connection with all our mission fields. Pastors, and leaders of young people's societies, and others who prepare addresses on the subject of missions, are in need of help along this line. We hope the present number of THE MISSION JOURNAL will be helpful to all who seek information about China. Our March number will be devoted to Japan.

A STUPENDOUS ENTERPRISE.

"The evangelization of China is the most stupendous enterprise of the churches of our day."

"Nothing is sublimer in modern times than the spectacle of a band of missionaries devoted to the spiritual regeneration of China."

"No country on the globe presents a problem so tremendous, and so varied, and withal so hopeful, as confronts the Christian world in China."

The above are quotations from recent articles in various publications upon China. An exhibition of this vast problem in its true proportions will confirm these assertions.

The Chinese Empire lies on the eastern side of the continent of Asia, extending from the 18th to the 53d degree north latitude, and from the 74th to the 130th degree east longitude.

In order to make a circuit of the Chinese Empire an express train going at the rate of twenty-five miles per hour, would travel twenty-three days, and then not be quite at the end of its journey. In other words, it is fourteen thousand miles around China. This fact alone suggests the vastness of this field of missionary endeavor.

Take the map of the continent of Asia and slice it into four equal

parts, and one of these parts will represent the area of China. Again, divide the land area of the globe into

THIRTEEN EQUAL PARTS,

and one of these parts will be less than the area of the Chinese Empire. The extent of this vast country may be, perhaps, better grasped when we remember that it is equal in area to the United States and Mexico combined.

What as to population? Taking Baltimore, the largest of our Southern cities, as a unit of measurement, we find that it would require eight hundred cities as large as Baltimore to equal the population of China. The population of Baltimore is about five hundred thousand. One-half the population of Asia dwell in China. The multitudes who throng this vast empire number only forty millions less than the population of Europe and North America combined. Or, to put it more strikingly still, more than one-fourth of the population of the globe is in China. In short, four hundred millions of souls this moment march from time to eternity on China's soil, as a mark for the arrows of eternal death, and as a challenge to the zeal of God's people.

Again, the history of China is a striking and suggestive fact in connection with its evangelization. There is no authentic record of the beginning of Chinese history. About three thousand years before Christ, apparently, wandering tribes from the west settled along the Yellow river, and became the nucleus of the present Chinese Empire. China is the oldest empire in existence, stretching back into the past five millenniums. We see, therefore, somewhat the strength of

THE SPIRITUAL CITIDEL

in China which the missionary enterprise is designed to capture, With a foundation resting on the distant past, and covering so vast an area, manned by four hundred millions of souls, compacted together by five thousand years of law and custom, and tradition and false religion, the undertaking is indeed stupendous, but not sufficiently vast to daunt the courage which is born of faith in God.

BEGINNINGS OF MISSION WORK IN CHINA

There is a point on the Rocky Mountains where a drop of rain will, after reaching the earth, find its way westward to the Pacific or eastward to the Atlantic ocean, according to the direction the wind is blowing when the raindrop falls. Important issues may hang upon a breath of wind. Some one connected closely with the great London Missionary Society discovered in the British Museum

an ancient Chinese manuscript. This was in 1795, the year in which the London Society was organized. The discovery of this manuscript led the Society to send Robert Morrison as their missionary to China in 1807, after encountering great opposition at the hands of the East India Company. This was the beginning of modern Protestant missions in China.

In 1813 Wm. Milne was sent out by the London Society to join Morrison. In 1829 the American Board of Commissioners for Foreign Missions (Congregational) sent Rev. E. C. Bridgman as its first missionary to China. In 1834 the Edinburgh Medical Missionary Society established through Dr. Peter Parker a medical mission in Canton, which became "a new factor of the highest value in removing prejudice and winning the hearts of the people."

The American Baptist Missionary Union began work for the Chinese at Bangkok in 1833, awaiting the time when they could enter China proper. At the close of the first opium war between England and China, five of the chief ports of China were opened to foreign residents, and missionaries were not slow in taking advantage of these new openings. Other ports were opened later, and one society after another rapidly entered and established mission work. In 1835, the American Protestant Episcopal Church entered; in 1838, the American Presbyterians (North); in 1842 the Reformed Church (Dutch); in 1843, the British and Foreign Bible Society; in 1844, the Church Missionary Society (established church of England); in 1845, the English Baptists; in 1847, Methodist Episcopal (North); also Seventh Day Baptists in 1847, and in 1845 the Southern Baptist Convention. Of course, up to 1845 the Southern Baptists had co-operated with the Missionary Union. And so one by one the various Protestant denominations entered China, until in 1888 there were thirty-nine foreign missionary societies at work there, and others have followed since.

Now note a striking fact in connection with the labors of Morrison in China, and a fact, moreover, full of discouragement to one of less dauntless spirit than this great pioneer of Chinese missions. It was not until 1814, seven years after he entered his field, that Morrison received his first convert, and he *received only four converts during all the twenty-seven years* of his heroic labor for China. But mark this fact, that when Morrison died he had given the word of God to one-fourth of the human race in the Chinese tongue, and had prepared a dictionary which has been of incalculable value to every succeeding missionary.

There is an important moral in the above fact, viz: Nothing is more unwarranted or misleading than to judge of the value of mission work in its *pioneer stages* by the number of converts.

POINTS IN THE HISTORY OF MISSIONS IN CHINA.

Over forty societies have a force of missionaries on the field in China now.

In 1845 Rev. Mr. Shuck became the missionary of the Southern Baptist Convention at Canton.

In 1829 the American Board of Commissioners for Foreign Missions sent its first missionary to Canton, Rev. E. C. Bridgman.

In 1834 Dr. Peter Parker was sent out by the Edinburgh Medical Missionary Society, and medical missions from that date became a powerful factor in Chinese evangelization.

Robert Morrison entered China in 1807. He was joined by William Milne in 1813. William Medhurst went in 1822. The above three were sent by the London Missionary Society.

In 1833 the Missionary Union (Northern Baptist) established a mission for the Chinese at Bangkok, awaiting the time when it would be able to enter China.

The stations of the Southern Baptist Convention are as follows: *Southern China*, Canton and vicinity; *Central China*, Shanghai, Soochow, Ching Kiang, Yang Chow; *Northern China*, Tung Chow, Hwang-Hein and Pingtu.

The Southern Baptist Convention now has in China 16 churches, 50 outstations, 16 male and 25 female missioners, 4 ordained natives, 21 unordained natives, 1,131 members of churches, 4 houses of worship. The contributions of our Chinese members last year were \$2,010.40.

Forty years after China was entered there were only 500 converts; in 1877 there were 13,035 communicants in all denominations; and in 1880 there were 20,000. In 1890 there were 40 societies at work with 1,296 workers. There were 522 organized churches, 94 of which were self-supporting. The membership was 37,287, and they contributed \$36,885.

The Protestant church membership in China to-day numbers 50,000, and the work is making gratifying progress in all the missions.

Li Hung Chang, the eminent Chinese statesman, said some time ago: "We Chinese think we can take care of our souls well enough, but you missionaries can take care of our bodies better than we; so send us medical missionaries in abundance." The evidence is increasing that medical missionaries are a source of great power in reaching also the souls of the Chinese.

When Morrison, the great pioneer missionary to China, was about to sail, some one said to him: "So then, Mr. Morrison, you really expect to make an impression upon the idolatry of the great Chinese Empire." The reply came quickly: "No, sir: but I expect that God will."

In 1834 Morrison died, having witnessed the conversion of only four or five Chinese in all his long ministry in China. These words are found in the last letter he ever wrote: "I wait patiently the events to be developed in the course of divine providence. The Lord reigneth. If the command of God our Savior prosper in China, all will be well. Other matters are of comparatively small importance."

Since the Baptist Mission was established at Swatow by the Missionary Union 1,670 persons have been received into membership. Nearly half of these were baptized after they were fifty years of age; 361 after they were sixty years old, and 98 after they were seventy, and 4 after passing their eightieth birthday.

There are 61 hospitals and 44 dispensaries in China. Some of these are furnished with the best modern appliances and the finest medical skill. There are 350 medical missionaries in all mission fields, and 126 of these are in China.

COALS OF FIRE ON CHINA'S BACK.

The experience of the outside world in the past with China has been like that of the boy and the terrapin. The terrapin shuts himself in his cell tightly and resists all the efforts of the boy to draw him forth. The boy lays a coal of fire on the terrapin's back, and instantly comes a change. Feet, legs, head and tail are thrust out, and, gradually awaking to the situation, the terrapin makes off at a rapid gait.

Various coals of fire have been laid on China's back. The first was the opium war with England in 1842. The result of this war was the opening to foreign access of the ports of Canton, Amoy, Fuchau, Ningpo, and Shanghai. Hitherto, as one has said, China had been "sealed as tight as Jericho." The next coal of fire was the war of 1857-'60, and the result of this was the opening of ten new ports to foreigners, making fifteen in all. Thenceforward the whole empire was open to missionaries, and it was settled that converts should be free from persecution.

Then to these was added the great Tai Ping rebellion in the interior of China.

Then, too, there was the great famine of 1877-'78, which resulted in such widespread suffering, during which missionaries exhibited a spirit of self-sacrifice and devotion which challenged the admiration of the Chinese, raising in all a relief fund of \$400,000. and won for them a high place in their esteem.

Massacres and murders of foreigners occurred, too, from time to time, and treaty after treaty was signed, giving still greater privileges to missionaries and foreigners.

And so little by little China has been forced open. God has "made the wrath of man to praise him," and used war and bloodshed for the spread of his kingdom.

CAUSES OF CHINA'S EXCLUSIVENESS.

For one thing, she is shut in by natural barriers—oceans, mountains, deserts. Then, too, the Chinese are proud and self-sufficient on account of their long history. Her ancestral worship tends to bind her to the past and makes her jealous of all innovations. Then, too, China has seen enough of the conduct of so-called "Christian nations" to have been impressed with the fact that self-aggrandisement controls them in their political and military manœuvres in the East. Her experiences with England in the past gives her the right to be afraid of English and other foreign aggression. But with all these causes operating, China cannot resist the advance of the modern spirit. She must yield more and more until she falls into the line of march of the nations.

INTERESTING FACTS ABOUT CHINA.

China has a grand canal six hundred miles long.

* * *

In the Bible China is known as "Sinim," as in Isaiah 49: 12.

* * *

The Chinese have also been known as Seres or "silk-men," from the Chinese name for silk.

* * *

The Russians call Chinese *Ki-Tai*, the name of another tribe which once ruled in China. From this was derived the name *Cathay*, the name by which China was known in the Middle Ages.

Foreign Department.

The Emperor of China and the people of China belong to two different races speaking different languages.

* * *

In China there is an intellectual aristocracy. The Chinese theory is that talent and loyalty should rule.

* * *

“As Russia is a piece of Asia transferred to Europe, so is China a piece of Egypt or Babylonia set in the nineteenth century.”

* * *

The great Chinese wall is 1500 miles long and was completed B. C. 204.

* * *

The Chinese believe their ruler is the rightful Emperor of the whole earth. When the English made war on China, many of the Chinese called it “rebellion.”

* * *

In China the principal modes of travel are the two-wheeled cart, sedan chair, and the wheel-barrow, and on water, of course, by boat.

* * *

The material in China's great wall has been estimated to be sufficient to girdle the earth at the equator with a wall twelve feet high and four feet thick.

* * *

The word “China” is derived from Tsin or Ch'in, the name of one of the powerful dynasties which ruled in China about 250 years before Christ.

* * *

There is no system of caste in China, but there is a well defined distinction between the classes, a distinction which is based chiefly on literary attainments. The reverence paid to the scholar far exceeds that paid to the illiterate rich man

* * *

The Chinese are more fond of ceremony than of war. Dr. R. H. Graves says: “Probably more gun powder is consumed in a year in salutes from Chinese gunboats than would be expended in a year's campaign against an enemy, and more cloth employed in making flags for a regiment than would be needed for their coats.”

 JAPAN DID NOT DEFEAT CHINA IN THE RECENT WAR

It is true the tide of battle was in favor of Japan. Japan dictated terms of peace. The world said China was defeated. But was it *China*? Did *China* ever get in motion in that war. The miserable straggling army of China was defeated. But the immense reserve power of the nation never came into action at all. A fox might get the better of the forepaw of a lion if he had it fastened conveniently and the lion's body held back. A pigmy might easily mutilate the great toe of a giant were the giant under restraint and without opportunity to show his strength. China is a great sleeping lion. Japan has been scratching his forepaw, and the sensation has not become sufficiently acute to arouse the lion. Let that lion become aroused once, and we shall hear a roar that will shake the world. The Japanese people were behind the Japanese army in the recent war; the Chinese people were not behind the Chinese army. There is as yet no strong political unity in China. This may come in time. If it ever comes China will manifest a power unparalleled in the world's history.

 THE CHINESE IN COMMERCE.

Let no one make the mistake of supposing that John Chinaman is a drone in the world of commerce. As laundrymen in our American cities we see something of his patient, plodding persistence and success. He has in him all the qualities which go to make great merchants. He is able to hold his own in competition with the Englishman or American, when he has fair play in the marts of trade. The Chinaman has magnificent "staying" qualities. His five thousand years of history prove this. These qualities bring him success. The Chinaman is found in all parts of the earth making money. He shuns no climate and no adverse conditions: where there is an opening he goes. In Birmah Chinamen are gaining possession of the reins of power. "He is the contractor, the merchant, the drive-wheel of the whole business train."

A coaling station, started by the English many years ago, is now the city of Singapore. Apart from the public buildings three-fourths of the property of the city belongs to Chinamen. In Penang, another English colony, the business is mainly in the hands of Chinamen. All the millionaires of the place are Chinamen. There is not a large money transaction of any kind in Singapore or Penang in which Chinamen do not have a hand.

Astronomical observations made by Chinese B. C. 2249 have been verified by modern calculations.

RESOLUTIONS BY OUR MISSIONARIES IN CHINA.

The following resolutions from the Central China Conference indicate the profound sorrow and sense of loss which filled their hearts when our missionaries heard of the death of Dr. John A. Broadus :

Whereas, This is the first meeting of our Central China Baptist Missionary Conference since the death of Dr. John A. Broadus ; and,

Whereas, His interest in, his love for, and encouragement to the cause which we represent ; and,

Whereas, Some of us were his pupils in the Seminary, it is peculiarly fitting that we record some expression of our love and appreciation : therefore, be it

Resolved. First. That while we cheerfully submit to the will of God, still we deeply feel the loss which, not only the Baptists of the North and South, not only our seminary, not only the cause of missions in general, but also we, as individuals, have sustained.

Second. That his teachings, life and works shall ever be an inspiration to us in our endeavor to give the gospel to the Chinese.

Third. That we extend to the bereaved family and to the professors and students of our seminary our Christian love and sympathy.

Fourth. That a copy of these resolutions be sent to our sister, Mrs. John A. Broadus, and family, a copy to the Seminary magazine, a copy to THE MISSION JOURNAL, and a copy be recorded in the minutes of our Conference.

W. W. LAWTON,

R. T. BRYAN,

MISS J. K. MACKENZIE,

Committee.

Done by order of the Conference October 17, 1895.

DEATHS.

It is with deep grief we learn of the death of our missionary, Rev. Marion Gassaway, at Zacatecas, Mexico, December 12th, 1895. Brother Gassaway was born in Anderson county, S. C., and was thirty-two years old. He was educated at Furman University and the Southern Baptist Theological Seminary, Louisville, Ky. He had been on the mission field less than three years, but had learned the language so as to preach and was constantly growing in the esteem of his brethren. At the last annual meeting of the Mexican Mission he was elected chairman of the meeting, and presided well. His heart seemed to be in the mission work. He saw the need of more workers and offered to reduce his salary in

order to get another missionary in the field. Who will take his place?

PARAGRAPHS.

Rev. E. B. Miller, of Arkadelphia, Ark., has been elected vice-president of the Foreign Mission Board in place of Dr. T. S. Potts, who has moved to Memphis, Tenn.

Rev. I. M. Mercer has been elected a member of the Foreign Mission Board to succeed Dr. H. H. Harris.

A brother a few days since in a neighboring city remarked: "We have recently made a calculation and find that the money paid for the choirs in our Baptist churches in this city is sufficient to pay for the support of ten missionaries on the foreign field. We feel like saying: 'Let all the people praise the Lord,' and then we will have cause for more rejoicing in souls being saved in foreign lands. We can take the money paid for choirs and double our missionary force at once." Let pastors and churches read and think of what Dr. A. J. Gordan and his church did along this line.

Four months lie before us in which we must give liberally if we go to our next Convention out of debt. Will not each pastor and the leading members see to it that their church gives on an average of ——— to the membership? Do great things for this great work of God. We leave the space blank as to how much each church should give to the member. We want the church to fill that in. One church in our Convention last year gave about six dollars to each member for foreign missions. Could your church not give an average of one dollar? Or, say, fifty cents? Many, if they average ten cents to the member, would do much more than heretofore. But where is the church which has not one good brother or sister who can give enough to average that and let all the others raise the average? This is a work for all. Christ's last commission should no longer be neglected by so many in our churches. By the way, some of our churches give you would have to write them this way—*Missionary Baptist*. Is yours one, brother? Let each of us do our duty and send the Gospel to the dying for whom Christ died.

We are glad to hear from the secretary of the W. M. Union that the sisters have made requests for 77,000 envelopes for the Christmas offerings for China. It is desired that each sister give a certain amount for each year of her age. Do not let the amount be too small, and let the older sisters give in large numbers.

MISSIONARIES.

Note the changes in the address of the following brethren :

Rev. W. W. Lawton, to Yang Chow, China ; Rev. N. Maynard, to 62 Sakai Machi, Kokura.

The Calvary Church, Roanoke. Dr. L. G. Broughton, pastor, has agreed to give the salary of Bro. E. Z. Simmons, Canton, China.

Rev. R. E. Chambers' salary is paid by the Fifth Church, Washington, D. C. Dr. C. C. Meador, the veteran pastor, rejoices that his church pays the salary of two missionaries. One brother gives much more than the salary of one missionary. May the Master put it into the heart of many to do likewise.

Since Sister Smith, of our African mission, has been at home in this country on a visit, her father and mother have both died. We extend our sympathy to her in her sorrow.

Rev. S. L. Ginsburg, Campos, Brazil, has baptized over one hundred this year. Let us praise God and press forward.

FAITH IN GOD AND CHINA.

There is a mighty faith pulsating in every sentence of the following from Dr. Ashmore. This veteran missionary, who has through a long life of service in China studied God's ways, and China's prospects betrays no weakening of confidence in the outcome of missions. Would that all of us might catch the spirit of this sturdy warrior :

THE ARMOR COATING OF ERROR COMPLETE.

And now as regards penetrability to the truth as it is in Jesus the Chinese heart has become double-plated, triple-plated, and quadruple-plated. Character has been crystallized and solidified under the enormous moral, intellectual, and social pressure of forty centuries of history, and of a hundred generations of ancestors. Power of resistance is enormous. On that very account the triumph of truth, though delayed for a time, is to be all the more distinguished. And this delay is in accord with the wisdom of God and the power of God. Men of genius design steel pointed shot, and claim for them irresistible power, but they must be tested ; so a target has to be made corresponding to a section of the side of a hostile ship. The inventor of the shot lets the ship men have all the time and all the material they want—days and weeks and

months—and linings of oak, and backings of teak, and great thicknesses of steel plate, and rivets and bolts innumerable. All are necessary to show the full power of the shot; the more glory to it when it does come. God's plans are greater than men's. He waits long till folly and falsehood have built their forts and strengthened their positions. His people wonder at the delay, and are appalled at the difficulties that gather. But God knows the power of the coming truth, and they do not. God knows the issues that are to be settled and they do not; God knows the reason for not hampering enemies the least, or hurrying them up in the least, and for giving them the fullest scope that they can desire, and his people may not know. The problems of a past eternity are to be solved here once for all. God's ways are to be vindicated, and the ways of sin and darkness are to be condemned. And so God has always waited, and Christ has waited; his enemies had their day and hour, and his time has not yet come. In like manner did Elijah wait all the livelong day till the priests of Baal could exhaust their resources; in like manner did Moses wait until the magicians could do their best with their enchantments; in like manner did David wait, and wander about from Gath to Adullam, till Saul had worked out his unworthy nature to the full as a king; in like manner did Abraham wait till the Hivites, and the Jebusites, and the Amorites all had their day before he could have his. God has been wonderful in waiting; he waited for the sixteen hundred years and more before the flood; he waited the fifteen hundred years and more from Moses to Christ; he waited in all heathen lands till the full fruitage of heathenism could disclose itself; he waited in China till Lau Chu, and Confucius, and Gautama, and the popes of Rome could all "have their say," without interference, and now at the last his messengers are to take the field. When they do win a victory, and whatever be the victory they do win, it will be a victory over all the accumulated resources of evil, the drilled and massed forces of darkness, and the combined gates of hell. To your tents, then, oh Israel! Let Samson take his jaw bone, and Shamgar his ox goad, and David his sling, and the priests their rams' horns, and Gideon his lamps and pitchers, and go forth. Let Jonathan and his armor bearer climb upon their hands and feet and get over to "the garrison of the uncircumcised." Arise and thresh. O daughter of Zion! Many and powerful are they which are against you, but God will make your horn iron and your hoofs brass, and you shall beat in pieces many people, and consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

Begin the New Year by sending us a club of subscribers for the MISSION JOURNAL.

OUR DUTY TO CHINA.

It is well to remind ourselves at this point of our duty to China. Many erroneous views prevail as to this matter. Christian effort is frequently paralyzed by the contemplation of great undertakings, from a failure to grasp the true obligation.

First, then, it is not our duty to civilize the Chinese. They have their own civilization, and if they ever accept ours it will be done without direct effort on our part towards this end.

Again, it is not our duty to convert all the Chinese. In the present age all the Chinese will not be converted. This is not God's plan, so we need not lose heart as we gaze upon this vast harvest field. What, then, is Christian duty in relation to China? In a word it is this:

TO CARRY CHRIST

to all the Chinese. This is a task within the power of our people. The Moravians send out one out of every five hundred of their number to mission fields. They are not a wealthy people, but their means are consecrated to God. If Southern white Baptists should send one out of every five hundred of their number they would have more than two thousand missionaries in the field. A Moravian was asked how his people could send out so unusual a proportion of their numbers to heathen lands, and he replied: "We teach our *children* this is the religion of Jesus." Ah, when shall we, as Baptists, teach our children that this is the religion of Jesus?

BOOK NOTICES.

The "Southern Baptist Pulpit" is the title of a volume of sermons by various leading preachers of the Southern Baptist Convention, edited by Rev. J. F. Love, of Suffolk, Va. We have long thought there should be more volumes of sermons published from the pens of the Southern Baptist ministry. This volume is having a large sale, and it deserves a place in every Southern Baptist home. Those who desire to become agents can secure a liberal discount by addressing Rev. J. F. Love, Suffolk, Va. The price of the book is \$2.

"Missions in China of the Southern Baptist Convention" and "American Baptist Missions in Africa" are the titles of two capitally written and charming booklets by Rev. H. A. Tupper, D. D. They have been recently issued by the Missionary Union of Boston for the use of young people's societies, and can be had for a few cents each by applying to the Missionary Union. All lovers of missions will be rejoiced to know that Dr. Tupper's pen is busy in such work. We know of no one better qualified to treat questions of missions in an able manner than Dr. Tupper.

"Mercedes" is the title of the story about Mexico, by Miss Sarah Hale, of Guadalajara. This book has been noticed in our columns before. It is a vivid pen pic-

ture of social life and customs in Mexico, strung on the strand of a story, and gives a very fine portrayal of Roman Catholicism as it exists in our neighboring republic. It is for sale by the *Baptist Book Concern*, Louisville, Ky.

The *Baptist Union*, of Chicago, has made excellent use of Dr. Graves' "Forty Years in China" in a series of articles, calling attention to various phases of missions in China as portrayed by Dr. Graves. "Forty Years in China" is one of the best books on China which has come recently from the press. It is sold by R. H. Woodward & Co., Baltimore, Md. See advertisement on another page.*

The *Kind Words*, our children's paper, contains much information on missions. The editor, Dr. Boykin, believes in missions, and believes in teaching it to the children while young. He is right. Let pastors and parents and Sunday-school workers remember this.

With Christ in Life and Death.

Dr. Hartwell, of Tung Chow, gives an account of the life and death of an aged member of his church :

"Another aged saint, honored and beloved, has entered into rest. Li Kio Sun was baptized by Bro. Crawford some eighteen or nineteen years ago, and has led a life singularly upright and godly. He was one of our very best Christians, as I have known him since my return to China. He had very little education, having learned to read, I think, after he became a Christian, over fifty years of age. But he loved the truth, he *lived* the truth, and in him shone the Gospel of Christ. Some of the most beautiful and edifying prayer-meeting talks we have ever had have been from this dear old brother, as well as some of the most valuable suggestions to myself. I miss him every day ; we all miss him, for though he seemed so humble, so quiet, unobtrusive and even so unimportant, he was really one of our most efficient men, and we look around in vain to find some one to take his place. He was sick only a week, had something like cholera, (which has been severe in Tung Chow this last summer), but he was ready at the Master's call. He spoke with calmness and joy of his approaching 'departure to be with Christ,' which, he said, 'was far better.' The old man had lost all his teeth, and

his utterance was therefore somewhat indistinct, but he spoke slowly and deliberately. He had a peculiar habit, when talking on a subject that deeply interested him, or which gave him special pleasure, of smacking his old thin lips, and snapping his eyes with joy and strong emotion. He was talking to me of his blessed prospects of being with the Savior. He said he knew his Master would not despise him, and as I leaned over him to hear distinctly every precious word, he seized me affectionately by the beard, (a liberty he had never ventured upon before,) and, shaking my beard, and smacking his lips, his eyes meanwhile dancing, even sparkling with the light of God, he went on to talk of the dear Savior and his joy in him. One thing distressed him and only one, and that was that his children, most of them at least, are not Christians. He talked with the only son who was with him, and urged him to come to Jesus. He exhorted his wife to be firm in the faith, and faithful to the end. He told me there was only one thing he could do, and that was to pray for his children, and leave them in the Savior's hands. And there, together, we prayed for these sons and daughters. (One of his daughters has been an applicant for baptism for some time). Will not friends of missions at home send up earnest prayer for these children of this dear old brother, that the

father's death may be sanctified to their saving? As my appointments, of long standing, were already out for long distances in the country, and as Bro. Li seemed better, I left him on Thursday morning. Friday morning, before day, I received word that he continued better, and so, hopefully I continued my journey after arranging with Brother Stephens, of Hwang-Hien, that, in case the old man should die, he would go over to Tung Chau and conduct the funeral for me. On Saturday afternoon he entered into rest. Miss Moon, who was fifty *li* in the country, was informed, and she returned to the city. Brother Stephens received word early Sunday morning and the same morning rode over to Tung Chau. The funeral was largely attended. The church was full, and the whole great congregation, awed into silence, were as decorously behaved and quiet as in any funeral ever attended in the United States. The dear old brother's remains were laid away on *Mount Hope* (so named by the Sainted Yates, many years ago,) to await the coming of Christ and the resurrection of those who sleep in Him."

RESTITUTION.

Would it not be well if some of our home converts had such an enlightened conscience as this heathen of whom Dr. Hartwell tells us?

"There is a Chinaman now living in Tientsin (where there is no Baptist mission) who, many years ago, was a protegee of Mrs. S. J. Holmes. He was always a bright, active, mischievous fellow, as a boy, and made no pretensions of the "*goody goody*" kind, that characterized another boy whom Mrs. Holmes had in charge at the same time, (the notorious Wong Chin Foo, of New York). This man went into profitable business as a *stevedore*, loading and unloading foreign vessels. His command of the English language, his steady habits and his aptitude in business, secured him success.

He made money—most of it honestly—but when he came under conviction for sin, he felt that he had in his possession some *Taels* 4,000, which had come to him in little over-charges here and there, and little advantages taken here and there, so that he could not by any possibility restore the money to the parties from whom it had come in little dribbles in the course of years of business. He estimated the probable sum to be about *Taels* 4,000. This money was a burden on his conscience. He consulted a missionary in whom he had confidence, as to what he should do. He and the missionary agreed that the best thing would be to make full confession of the thing in private to the Lord, and then to give away in benevolence, *anonymously*, from time to time and to different objects, till he had disposed of the whole amount. He did so. It took him several years to accomplish it quietly without attracting anybody's attention. But he felt it must all be given away, and out of his hands, before he dared ask for baptism and membership in the church. In the summer of 1894 he came from Tientsin to Tung Chau, especially to talk with me on religious subjects and also to talk of Mrs. Holmes, who had then recently lost her own son. He made then, full breast to me, of his ill-gotten gains, and of the disposition he had made of them. He talked like a Christian man, and I believe him a converted man. He said: "I am a Christian, but a small one." He had an unchristian habit, however, which he and I both felt he ought to break before being baptized. He returned to Tientsin. During the year that followed he had a great deal of sickness in his family and in his own person. He was in the hospital several months. During his sickness and convalescence he made a full review of his Christian experience, and made a new consecration of himself to Christ. Along with this hearty reconsecration of himself, there came to him such abounding

fulness of joy in Jesus Christ, such an overflowing blessedness, that he concluded he had never been converted before, and was now, for the first time, really tasting the sweetness of salvation in Christ. His wife, who was at one time a pupil in our mission school, first under Mrs. Holmes and later under Miss Moon, had a somewhat similar experience, without knowing what was going on with her husband in the hospital. They came together to Tung Chau this summer and remained two or three weeks. Our brethren were fully satisfied that both were new creatures in Jesus Christ, and gladly received them into church fellowship. I had the pleasure of baptizing them. He announced to the church that he felt that he wanted to do something for the preaching of the gospel here in his native province. He would like to do it himself, "but," said he, "I cannot; I don't know how. I haven't the education, nor the gift, nor the calling to do it myself, but I can work and make money, and I want to pay the salary of one who can preach, as my personal substitute, and my wife wishes to pay for a Bible woman or other female worker, as her personal substitute." We pay a teacher about \$5 per month and a woman about \$3 per month. So he left with us \$100 for this purpose for one year.

"Moreover, he and the brethren here felt that there were certain reasons why it was desirable to have a boy's school in Tung Chau as well as one in Hwang-Hien. So, after consultation, he decided to give *Taels* 1,000, to be invested in land, the proceeds of which may be used annually for the support of such a school. The brethren asked me if I thought the board would supplement this fund. I thought not, that the board would not feel justified in supporting a boy's school here, as we already have a prosperous mission school for sons of Christians in Hwang-Hien under care of Mr. and Mrs.

Pruitt. I encouraged them, however, to go on with the work if they felt disposed as a purely *native enterprise*. They are making the effort; trying to increase the endowment, arranging to open the school at the earliest possible date as a day school at first, to be made a boarding school by and by if they are able to support it, and especially for children of heathen families. Meantime, every step taken, ever dollar contributed so far, is *Chinese*. The committee of the church in charge of the work is composed exclusively of Chinamen. The brethren manifest much enthusiasm, and I am not a little encouraged, not only by the liberality of the chief donor, but by the fact that our native brethren are disposed, in its name, to strike out in some exclusively Chinese efforts to disseminate the truth. The object of this school is to reach the families of heathen, while that of our mission school in Hwang-Hien is to help the children of Christian families."

CHINA.

A Remembered Day.

Miss Lula Whilden tells of much work among the women and children:

"I recall one day among others. It was at a place called Tso Fong. A number of heathen women gathered around me to listen for the first time as I told of the sinner's Saviour. They had brought their benches out from houses near by and sat in an open place to listen. It was one of the days when my heart thrilled with joy at the blessed privilege of being an ambassador for Christ. He seemed Himself to be giving me the message to speak for Him, and making hearts tender that they might listen to it.

"One old woman sat on a low bench near me, and another younger one sat farther off, to both the words seemed as water to a thirsty soul. "I want to be saved, tell me how," said the old woman. So I told her the sweet story of the cross.

It may be that Heaven is for you, but not for me," said the younger woman, turning to me with a sad but longing look on her face. Then I told them more of that Home of blessedness where all, of every age and clime who trusted in Jesus, would find a welcome, and, as I talked of the 'Home over there,' their work was forgotten and the little group, all unconsciously to themselves, drew closer and yet closer as if drawn by some magnetic influence.

"These heathen women, sin-blinded as they were were getting some faint glimpses of the glory beyond and, He who had been lifted up, was attracting—drawing to Himself, weary longing hearts. Was it only for a moment? Or was it for all eternity? Only He who knows the heart can tell."

BIBLE STUDY.

Miss Whilden also tells of her Bible class:

"During the first two weeks in September a class was held for Bible women, teachers and all the Christian women who could attend. There were between thirty and forty. Three Bible lessons were given each day by one of the missionary ladies, and each evening there was a prayer-meeting for more of the power of the Holy Spirit in the work undertaken for the heathen, and for more of His power in our own hearts and lives.

"The Bible study did our Christian women good—opening their eyes, as it did, to some of the hidden treasures in the Word of God.

"Many earnest prayers from our Chinese sisters went up to God for more of the Spirit's power, and the answer *must bring* more of consecration for themselves and make them more efficient as soul-winners.

A Heathen Example.

Bro. W. H. Sears writes that the first Sunday in October was a happy day with the Saling church. "Nine candidates

were baptized, the church house was dedicated, and a nice little collection was taken to help build a church at Shang Tswang. When the letter was read from the Shang Tswang church by one of the brethren asking for a collection, I thought to myself, it might have been better to take up this collection some other Sunday, but my fears were soon removed when the Christians said, 'we have a nice chapel and are out of debt, let us all help our sister church.' According to their custom, every member made a contribution. Does every member in Christian America do as well as every member in this little church has done?

"The letter prepared for our Association shows that the native Christians alone have given almost a Mexican dollar a piece for all purposes. This seems very little to rich America. But how much would our home Christians give if the majority of them would work and board themselves on three to five cents per day.

"Fifteen have been baptized thus far in our Pingtu work. A church has been organized in the City of Pingtu.

"Two candidates were received for baptism last Saturday at Chang Kia Kiu.

"Dr. and Mrs. Randle have been very busy in the dispensary work. They treated more patients during the month of September than they did all last year. Dr. Randle believes in charging a little so as to make his medicine appreciated. The mission seems to think it produces the best results. Those who are not able to pay are treated free."

Alas, not too Crowded!

Bro. Tatum writes:

"Chinese have been known to raise an objection to going to 'mansions in the skies' after death. On being asked their reason, they answer that we try to get everybody to go there, and they know the place will be crowded. See what a little idea they have of the ability of a god! Would that they could know *the God—our God.*"

RECEIPTS FOR FOREIGN MISSIONS

From November 15, 1895, to December 15, 1895.

ALABAMA.—Rockville Ass'n, by H. E. H., \$35.93; Macedonia ch., by L. C. (C. W. Pruitt), \$5 75; Macedonia S. S., by L. C. (C. W. Pruitt), \$2 35; New Home ch., by L. C. (C. W. Pruitt), \$3.90; Osweechee Sunbeams, by J. T., (P. Stephens), \$3.40; A. C. Swindall, \$2; Bethlehem ch., by F. W. S., \$9.24; Jas. Isbell, by J. T. B., \$2. Total, \$64.57.

Previously reported, \$2,589.28. Total this year, \$2,653.85.

ARKANSAS.—Prairie Grove Sunbeams (P. Stephens), \$1; S. W. Ass'n, by T. B. H., \$5; Mrs. M. H. Remley, \$5; Bartholomew Ass'n, by J. M. C. T., \$42.90; Mount Zion Ass'n, by J. H. K., \$9.10; Union Hill ch., by W. W. G., 40c; Camden ch., by J. E. L., \$2.90; L. M. S., Camden ch., by J. E. L., \$6.95. Total, \$73.25.

Previously reported, \$406 64. Total this year, \$479.89.

GEORGIA.—W. A. and M. So., Vineville, (African Missions), \$5; F. J. Dodd, \$8; Washington Sunbeams, (P. Stephens), \$3.10; W. M. U., First ch., Atlanta, by Mrs. J. H. G., (Mexican girl, Saltillo,) \$7; Duffy-street ch., Savannah, by N. F., \$14.57; J. G. Gibson, Treas., \$327 36 (Dr. Powell 50c., Sun. Missy \$9 96), \$387.32; First ch., Augusta \$21 L. Socy \$9, by Miss M. E. W., (W. H. Sears), \$30; W. M. S., Albany, by Mrs. J. B. L., \$4 75; Thomaston ch., by T. H. S., \$3 15; Thomaston Sunbeams, by T. H. S., (P. Stephens), \$14; Hawkinsville ch., by J. B. L., \$75 29; S. R. Atkins and family, Marietta ch., \$50; Mars Hill ch., by H. R. B., \$2.70. Total, \$604.88.

Previously reported, \$6 238.16. Total this year, \$6 843.04.

KENTUCKY.—Mrs. H. S. Hicks, Treas., (J. W. McCollum), \$78 06; Sidney Bedford, \$50 25; Liberty Sunbeams, by J. P., (Sunbeam Missy's), \$2; J. W. Warder, Sec'y, \$667.77; W. M. S., First ch., Bowling Green, by Mrs. B. F. P., \$15. Total, \$813.08.

Previously reported, \$3,843.49. Total this year, \$4,656.57.

LOUISIANA.—Mrs. Sarah Singletary, \$2.50, Alice S., 50c., \$3; Salem ch., by L. F. B., \$6. Total, \$9.

Previously reported, \$311.98. Total this year, \$320.98.

MISSISSIPPI.—Mrs. W. L. Weathersley, 10c.; Geo. Whitfield, \$5; Oktibbeha Ass'n, by W. F. V., \$7.25; Edwards ch., by N. J. C., \$11; M. J. Cranberry, 10c.; Magnolia ch., by W. P. P., \$58; D. T. Chapman, Treas., (D. A. Wilson), \$150. Total, \$231.45.

Previously reported, \$1,588.62. Total this year, \$1,820.07.

NORTH CAROLINA.—E. F. Aydlott, missionary Japan, \$20; Miss L. Lazenby \$2, Miss M. Burke \$1, (A. T. Bryan's school), \$3; Pedee Ass'n, by M. M., \$9.25; Mrs. Marion Jeffries (Christmas offering, \$2.25,) \$4.45. Total, \$36.80.

Previously reported, \$2,739.03. Total, \$2,775.83. Credited W. N. C., \$28.46; returned H. B. D. \$90—\$118.46. Total this year, \$2,657.37.

SOUTH CAROLINA.—Colleton Ass'n, by J. L., \$12.96; J. W. Richey, \$2.26; Friendship ch., by M. J. B., \$1.81; Honea Path ch., by M. J. B., \$4 19; Buffalo ch., by H. K. E., \$1; Fairfield ch., by H. K. E., \$1.75; Bennettsville ch., by J. T. D., \$25; Easley ch., by J. N. C., \$1.26; Bellview ch., by S. V. B., \$2; Saudam ch., by D. B. P., \$3; Dorchester ch., by D. B. P., \$1.20; J. A. Jenkins, Barnwell Ass'n, (W. W. Lawton), \$30.66; Welch Neck

Ass'n, by A. C. C., \$73.52; T. M. Bailey, C. S., \$71.44; S. B. Ezell, \$3.50; Spartanburg, First ch., \$100; Ebenezer ch., by M. L. W., \$8 28; Wolf Creek ch., by J. B. P., \$12.24; Savannah River Ass'n, by D. J. P., (Lawton), \$178.60; Mrs. John Stout, C. S. W. M. S., \$89 50, (Mary Harley Missy's \$2. Sunbeam Missy's \$5 17, W. W. Lawton \$1,) \$97.67; Mountain Creek ch., by J. M. R., \$4.25; Crooked Run ch., by E. T., \$1.25; Calvary ch., Summerton, by L. M. R., \$1.40; White Plains ch., by D. I. S., \$3; Cheraw ch., by Miss A. J. E., \$5.65; Cross Roads ch., by T. A. C., \$2 04; First ch., Columbia, by W. C. L., \$12.50; Duc West ch., by J. A. B., \$6; Camden Missy's Soc., by A. T. J., \$10; Heath Springs S. S., by J. S. C., (Children's Day), \$6.85; Welcome ch., by E. L. E., \$3; Goncher ch., by J. D. H., \$5.65; Sardis ch., by R. F. M., \$7.27; Chester S. S., by W. M. C., \$3.86; Garvensville ch., by J. O. W., \$7.75; Barnsville ch., by Wm. H., (W. W. Lawton), \$10; Henry Chorin, by N. M., \$2. Total, \$724.81.

Previously reported, \$2,972.06. Total this year, \$3,696.87.

TENNESSEE.—Blackwater ch., by B. F. B., \$2; J. H. Davis, \$1; W. M. Woodcock, Treas., \$180.27. Total, \$183 27.

Previously reported, \$4,089.89. Total this year, \$4,273.16.

TEXAS.—Red River Ass'n, \$19 15; estate of Mrs. Eliza McCloy, by J. M. McC., \$500; Palestine ch., \$8.86. Total, \$528.01.

Previously reported, \$3,938.76. Total this year, \$4,466.77.

VIRGINIA.—Brother from West-Ed ch., Petersburg, \$10; Norvell Ryland, Treas., \$1,000; V. M. C. A., Richmond College, by J. J. H., \$20. Total, \$1 030.

Previously reported, \$7,021.13. Total this year, \$8,051.13.

DISTRICT OF COLUMBIA.—Mrs. E. Yeatman, (Bibles in Mexico), \$10; Fifth ch., Washington, by J. B. B., (R. E. Chambers), \$125. Total, \$135.

Previously reported, \$384 11. Total this year, \$519.11.

WESTERN ARKANSAS AND INDIAN TERRITORY.—L. A. Wilder, Treas., Banner Ass'n, 50c. Total, 50c.

Previously reported, \$12.10. Total this year, \$12.60.

WESTERN NORTH CAROLINA.—J. M. Stoner, Treas., \$8.42. Total, \$8 42.

Previously reported, \$376.94. Total, \$385.36. Credited N. C. by mistake \$28.46. Total this year, \$413.82.

MEXICO.—A. B. Rudd, Treas., (Mexican missionary in Brazil), \$95 10. Total, \$95 10.

Previously reported, \$161.36. Total this year, \$256.46.

Aggregate, \$4,448 14. Previously reported, \$42,403.39. Total this year, \$46,851.53.

FORM OF BEQUEST.—I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia, by an Act approved February 23d, 1888, (here insert the amount, if in money, or description of other property, real or personal,) for the purposes contemplated by said Board.

Home Department.

WHAT IS COMING.

We give below an editorial clipped from the *Atlanta Constitution*. We are sure the conclusions it contains are correct.

The marvellous material resources of the South, superior to those of any other section of our country, need only to be known to attract great increase of capital and population. Both are surely coming. Texas confidently expects the census of 1900 to give her a population of five millions. Other Southern States will show almost an equal proportionate increase.

There are certain great questions that have been settled. The negro question has lost all its threatening aspects. The popular prejudice against the healthfulness of the South has died.

The superior advantages of the South for cotton manufacturing is now fully conceded. What the transference of this industry to our section means may be estimated from the fact that now nearly ninety-five per cent. of the crop is manufactured in the North and in Europe.

When Mr. Carnage telegraphed the iron makers of Birmingham that the five thousand tons of pig iron he had bought from them had been successfully transformed into steel, it was transferring to the South by title deed the supremacy of iron manufacturing for the world. Facts like these are mighty forces that compel the shifting of population and trade, and our Southern land will soon be uplifted by their power.

It is the religious aspect of this coming change with which our Home Mission Board had to deal, and to deal with it successfully our brethren of the South should make it strong enough to grapple with the stronger and more numerous problems that are already thrusting themselves upon it.

THE EXPOSITION AND ITS OUTCOME.

It is not too early to glance at the work of the Exposition and forecast its results.

By common consent the show ranks as second only to the World's Fair.

Our visitors represent nearly every country and every State in the

Union. Twenty-five governors, twenty-four State press associations, the chambers of commerce of perhaps forty leading cities, hundreds of mayors, scores of senators and congressmen, the President and Cabinet, the New England Manufacturers' Association, the bankers of the country, the National Farmers' convention and dozens of other big organizations have come and gone, and in every quarter of the Union they have sung the praises of the Exposition and of the South.

For many months thousands of newspapers have kept Atlanta conspicuously before the public, and as a natural result there is more talk of seeking homes and investing money in the South than there ever was before. Our Northern and Western friends have found out during the Exposition that they need not fear sectional prejudice here. They are now convinced that our climate, soil and natural advantages are all that could be desired, and that they can live more comfortably and prosperously here than anywhere else in the world.

The result of this is bound to be a tide of immigration and capital rushing southward. Atlanta will attract a large share, because she is better advertised and better known than any other Southern city, but every locality in the South will very soon get new blood, new enterprise and new capital.

We look for these results as just as certain to come as the day is to follow the night. They are coming and with them an era of prosperity for our people. The South will be the first section to recover from the hard times period, and we may expect real estate to advance, commerce and industry to revive, and the speedy return of confidence, credit and cash.

Practically all this is the work of the Exposition. This will be the verdict of outsiders and our own people should be the first to recognize the fact and appreciate it.

OKLAHOMA TERRITORY.

We invite attention to the communication from the Mission Board of the State Baptist Convention of Oklahoma Territory, which we publish in another column.

Brother J. W. Black, Corresponding Secretary of the new Board, has been appointed Superintendent of Missions for Oklahoma Territory, and the appointment confirmed by the Home Mission Board. We know Brother Black to be a capable, active, consecrated brother. The new organization starts out under favorable auspices, and important developments of our Baptist Zion may be expected in this Territory.

LET US GIVE THANKS.

AFTER a season of most intense commercial depression, a revival of trade has set in that promises a protracted era of unexampled prosperity. From every quarter come good tidings of unusual activity. With mills reopening, factories resuming, trades reviving, money freely circulating, abundant crops, and returning confidence, let us devoutly give thanks to our Heavenly Father for a future so full of promise.—*The Christian Herald*.

Is not all this an overture from the Lord? How we have made excuses for our meager contributions to the Mission Boards. When His cause has appealed to our conscience, we have replied: Hard times, short crops, idle factories, paralyzed commerce, contracted currency and cheap cotton. The Lord has borne with us while we have rendered these excuses. He has not dealt harshly with us as a people, while we have failed to do what we could.

May not the various evidences of returning prosperity be taken as an indication that the Lord has accepted our implied promises. His providence has cleared away these excuses. Now what shall we say? What shall we do? Duty appears plain. The crying needs of our mission fields were *never so great*.

“Wherefore do ye tempt the Lord?” (Ex. 17: 2).

REV. E. L. COMPERE.

The following brief note has just reached the office:

DALLAS, ARK., November 27, 1895.

Dear Brother Tichenor.—Papa is gone. He passed peacefully into rest this morning at 10:35 o'clock. His sufferings have been great. He seemed anxious to live only to finish his work on earth. He was resigned to have God's will done.

Mother will write to you in a few days. Pray for us.

Yours in sorrow,

JENNIE L. COMPERE.

The tidings were not unexpected. For some months past he has been in feeble health, gradually growing more and more infirm, and for some weeks had been confined to his bed. The weight of years had been gradually increasing upon him, and the hardships of a frontier missionary life bore him downward to his grave.

He was a man of wonderful energy. His letters, which came to the office sometimes, gave accounts of his journeying and the hardships he endured—night travel over dangerous mountain roads,

swimming rivers, sleeping in comfortless cabins, and all for the cause of the Master he had espoused, and for the missionaries under his care, with whom he so deeply sympathized, and for whom no service was too hard.

He was the intimate friend of Buckner, the Apostle of the Creek Indians. He supported him in the great trial that came upon him in the last days of his life, and wept in sincerest sorrow over his grave. The Creek Baptists will think of him as their warmest and truest friend among the white brethren, and cherish his memory as they do that of Buckner. And the white Baptists of the Territory will mourn the loss of their leader, and be in bitterness for him as one is in bitterness for his first-born.

THE mind tires and the heart faints with the mathematical estimate of how much might be accomplished, and how easily it might be done, by the Baptist within the bounds of the Southern Baptist Convention if every one had a will to do *something*.

One million five hundred thousand Baptist communicants. If every one of these should give *one penny* each a week for missions, this would bring to the two Mission Boards of the Convention the sum of \$780,000 per annum. This will, perhaps, never be accomplished. So it will not do for the few to say, "I will give my penny each week." The Lord has greater honors for you, brother. Give, and pray, and strive, and give.

Oh! that the power of the Holy Spirit might illumine the heart of every saved man until he could see, standing out in bold relief, along side the great blessing of his own redemption, the darkness that surrounds and the death that threatens the thousands in various sections of our own country. The cry is coming in more than ever from all sections: from the needy, the suffering, the lost. "Come over and help us."

The Board needs money: more money. It greatly needs it; it needs it *now*. Not for the sake of the Board, but for the sake of Him who "also hath loved us, and hath given himself for us." Remember the precious privilege vouchsafed by His own words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

REV. J. E. White has been elected corresponding secretary of the State Board of North Carolina *vice* Dr. C. Durham, deceased. The selection of Brother White was participated in by all the associations in the State, and it is understood that the entire denomination is pleased with the choice.

WORK AMONG THE NEGROES.

It is gratifying to know that the promise of the work outlined with such unanimity by the joint conference at Fortress Monroe has met with nothing but the most cordial approval all along the lines.

The details are being wrought out as expeditiously as possible. Surely the hand of Divine Providence is directing this movement.

The plans of co-operation agreed to at that conference have since been unanimously adopted, upon the recommendation of their respective Boards, by the Home Mission Society and the Southern Baptist Convention; also by the State Boards of North Carolina, South Carolina and Alabama.

At the recent meeting of the South Carolina State Convention, held at Greenville, the plan was cordially indorsed by adoption of the following:

REPORT ON CO-OPERATION.

Your Committee on Co-operation between the Home Mission Society of New York and the Home Mission Board of Atlanta, beg leave to submit the following report:

I. We feel fully convinced that, in the Providence of God, the time has come when we, as a denomination of Christians in South Carolina, should do more work, and more aggressive work, among the negro race in our midst.

II. Feeling convinced also that far more efficient work can be done by united efforts, and by the adoption of some systematic and definite plan, we recommend:

1. That our Convention endorse the plan of co-operation suggested by the Home Mission Society and the Home Mission Board for work among the negro race, and unite therein.

2. We recommend that all matters of detail and the carrying out of this co-operative work among the negroes in South Carolina be committed to the Executive Board of this Convention.

After some changes in order of business, Brother Derieux offered the report on Co-operation, and after a motion to adopt, he spoke to the report. Dr. H. L. Morehouse then addressed the Convention upon this subject. After calling attention to the fact that there are 8,000,000 negroes in the South, and that of these 1,200,000 were members of Baptist churches, he said that this opportunity will reveal to God and angels what is in us. Let us seize it. A favorable condition for white Baptists, North and South, to come

together. It is the wish to send colored missionaries into this work. Again, to gain the sympathy of the colored people, and only colored people can do this. In institute work the best talent must be employed.

Alluding to the Convention and to its action in the adoption of this report, *The Baptist Courier* says, editorially:

"The general opinion of the brethren is that the Convention just closed was one of the best, if not the most enjoyable, they ever attended. The spirit of the meeting was very fine. There was no bitterness, not a jar, not an unpleasant incident during the discussions. Brotherly love prevailed throughout: the speakers were considerate of the feelings and opinions of others: where there was difference of opinion there was also respectfulness and kindness. Evidently the members felt 'we be brethren,' and they exemplified the Scripture, 'Behold how good and pleasant it is for brethren to dwell together in unity.'"

* * * * *

"Everybody seemed delighted with the action of the Convention with respect to co-operation between the Home Mission Society of New York, the Home Board of the Southern Baptist Convention, and the Baptists of South Carolina, both white and colored, for work, educational and missionary, among the negroes of this State. The plan as adopted was substantially the same as that outlined in *The Courier* of November 21st. We believe, with some modifications, it will work well. The brethren of the Convention voted unanimously and enthusiastically for the adoption of the plan. By a rising vote the whole Convention went into this work, and then sang 'Praise God, from whom all blessings flow,' and joined with Pastor Gardner in a prayer of thanksgiving. Dr. Morehouse left for New York very happy, and we all rejoiced together. This action of the Convention means very much for the Baptists of South Carolina and for the people of this State. We are convinced that our people will see the wisdom of this action, and blessed results for many years."

The North Carolina Convention, at its recent meeting at Greensboro, also unanimously endorsed the plan of co-operative work in that State, and appointed an able and representative committee to which was referred all matters of detail necessary to inaugurate the work.

All this means opening the way for greater usefulness of and the necessity for enlarged contributions to the Board.

Dr. D. I. Purser writes an interesting letter in regard to the condition and progress of our New Orleans work. Read it.

GERMAN WORK IN MISSOURI.

CONCORD ASSOCIATION.—The German work in this Association is progressing nicely under the faithful direction of Rev. W. Kroesch. He has one beautiful little church four miles north of California, with about fifty members. Last spring it was decided by them, in connection with the Executive Board of this Association, to build a German Baptist mission chapel in the city of California, where the population is largely German. The house is now about complete, and will be dedicated the fourth Sunday in this month. This will be a handsome little building, costing about \$1,000. We think all the brethren in the State will be proud of it. It seems like Bro. Kroesch has his heart fixed on his own people, and if the American brethren will continue to help him, and the Lord continue to bless, he will bring large numbers of them to Jesus. Thank God for the prospect.—*W. Joe. Allec, in Central Baptist.*

JEFFERSON-AVENUE GERMAN BAPTIST CHURCH. ST. LOUIS, MO

The work of our German brethren is always interesting. They are earnest, faithful and enthusiastic. We have received the following annual report of the Jefferson-Avenue German Baptist Church, of St. Louis, to the Board of Missions of the St. Louis Baptist Association :

ST. LOUIS, MO., November 12, 1895.

Dear Brethren,—Our church makes the following statement :

1. Our pastor's salary has been \$1,000 last year, and we believe that he cannot get along with less this coming year. He has six children, and all but one are dependent upon him.
2. He received \$600 from the Southern Board and \$400 of your Board.
3. We are not any stronger financially than we were last year, although having a slight increase in numbers.
4. A tabulated statement of our expenses, divided among thirty paying members, makes \$14 per member.

Sexton.....	\$60	Bible Cause	\$ 8
Coal.....	25	Tracts	5
Gas.....	16	Orphans	12
Water,	10	Christmas expenses.....	25
Incidental expenses.....	20	Picnic.....	8
Organ	28	Mission Sunday-School.....	30
Lady Missionary.....	25	Church	50
Southern Board.....	30	Poor and other benevolence	30
City Board.....	20	Churches and colleges.....	10
Foreign Board.....	10		
State Board.....	5		
			\$427

Of this we have an account, but a good deal more was done by the church individually.

5. The church has undertaken mission work in the country, which will be quite expensive, but we cannot let it alone.

6. Our church house needs some repairs this year.

7. We believe we can pay in your treasury \$5 more this year—namely, \$25.

8. We had more conversions and baptisms this year than ever before in the history of the church—namely, 11 persons. Peace and harmony has been among us with little exception, and the whole church membership is full of zeal.

This statement approved by the church, this 12th day of November, 1895.

J. F. KELLER, Clerk.

AND. KONZLEMAN, Moderator.

KIND WORDS.—OUR CONVENTION SUNDAY-SCHOOL PAPER.

Our acquaintance with this little paper goes back many years, and it has always been a pleasure to us to watch and aid in its success and prosperity.

First established by our good brethren, John A. Broadus, B. M. Manly, Jr., and C. S. Elford, at Greenville, S. C., in the year 1863, it has, for a third of a century, upheld the objects of our Convention, and has been ever a staunch friend and supporter of Missions—Home and Foreign.

While aiming chiefly to lead the young to Jesus, it has done much to inculcate Baptist principles among young people, and to keep them well informed in regard to the aims and efforts of our Southern Baptist organizations.

The present management by our Sunday-School Board is deserving of commendation, and should make this useful little paper a power for good. It should be found in all our Baptist Sunday-schools, and in the homes of all our young people.

Read the communication from our Vice-President for Florida, Bro. W. N. Chaudoin. He describes the new church at St. Augustine, the building of which has elicited so much interest throughout the length and breadth of the land.

We are gratified to know that our esteemed brother, Dr. A. G. McManaway, Vice-President for Arkansas, who was seriously burned by a lamp explosion, is fairly on the way to recovery.

WORTH REPEATING.

The Central Baptist prints a column of the best things said at the Missouri General Association, from which we reproduce the following:

We need' money, of course, but our greatest need is God's Holy Spirit.—*S. M. Brown.*

So much as a church has Christ in it, just so much is it a missionary church.—*R. J. Willingham.*

Through the channels of commerce God is sending the gospel to the heathen world.—*S. M. Brown.*

Many Baptists are not only holding their own, but considerable of the Lord's also.—*W. T. Campbell.*

If you can't save Missouri, you can't save India.—*J. M. Harris, of American Baptist Publication Society.*

Let us raise \$10,000 next year for Home Missions instead of \$7,500, as we did this year.—*W. L. Boyer.*

First-class people always do more than their part, for they know there are many third-class people who will do nothing.—*Prof. Harris.*

The Lord has colonized these peoples of the earth in this great Valley in order that we may give them the gospel.—*S. M. Brown.*

Giving due importance to all other phases of our work, yet the one thing of greatest importance is the giving the gospel to the people of Missouri.—*S. M. Brown.*

At the present time all influences in opposition to Christ are consolidated. To meet these consolidated forces we must concentrate our influences.—*D. C. Peters.*

With many people the relation of Missions to religion is like the supplement of a book—something which don't actually belong to it; you can put it in or leave it out.—*T. P. Bell.*

There is greater destitution within the bounds of the Southern Baptist Convention than when it was organized fifty years ago, notwithstanding the work it has done.—*I. T. Tichenor.*

The first Baptist church organized in every State capital in every Southern State, with one single exception, was a mission station of the Home Board of the Southern Baptist Convention. The first colored Baptist church organized in the District of Columbia, before the war, was a mission of this Board.—*I. T. Tichenor.*

We need, not fewer agents to present our work to our churches, but we need more of them and need them more often. We need more men of piety, men of wisdom, to present facts to our people, which they will not otherwise get—*J. O. B. Lowry.*

I want to express my heartfelt thanks, first to God, and then to the 65 Associations, 389 Churches, the 70 Women's Missionary Societies and the individuals who have enabled me to gather \$7,560 this year for Home Missions.—*W. L. Boyer.*

I am old now, and out of work, but I have laid up \$400, which is my only living for myself and wife. I want to put part of it where it will make something. I have concluded that to place a portion of it with the Lord is the best investment I can make. In the name of my wife I want to give \$100 on the debt of the State Board.—*L. M. Berry.*

In Mexico, not long ago, it was reported at a meeting which I attended that in a mission boarding school every pupil except two had accepted Christ. Wouldn't you think that it was a great work if you could make such a report of any of your schools in this State? And yet such is the report we receive from some of our mission fields.—*R. J. Willingham.*

A POTENT FACTOR FOR GOOD.

Though having been in operation so short a time, the Sunday-School Board of the Southern Baptist Convention is proving itself a great help to the other two Boards, and proving itself a potent factor in all our missionary operations, both at home and abroad. The power of its influence is being felt both in the amount of money which has been contributed to the other Boards, and also by the educational influence of its literature.

We wish especially to make grateful acknowledgment of what has been done for the Home Board. Both last year and this year the Sunday-School Board sent to the Home Board a good round sum of money, just as it had also done for the Foreign Board, and it came just at a good time, when we were much in need, and did us great help. We note with pleasure also that in the Sunday-school periodicals the Sunday-School Board gives a special lesson on Home Missions for next to the last Sunday in December. This appears both in the *Teacher* and in all the quarterlies, so that all the Sunday-schools in the South that use the periodicals of the Southern Baptist Convention made a special study of Home Missions on that Sunday.

Besides this, the fourth page in every week's issue of "Kind Words" is also devoted to missions under the special care of the Woman's Missionary Union, and each issue of the *Convention Teacher* has an article on some one or other of our mission fields. All of this must be a great educational force, and being carried into the Sunday-schools, and through the Sunday-schools into the home, is exerted at the point where it will be most telling and lasting in its influence.

In our judgment, the Southern Baptist convention has no one agency that is doing more in laying the foundations for future usefulness in its missionary operations than is found in our Sunday-School Board.

PERSONAL WORK.

The following extracts from a letter received from an esteemed brother and corresponding secretary of one of our State Boards, written in acknowledging receipt of some missionary literature, is pointed and pertinent:

"We must stir up our (State) Baptists on State and Home Missions. We are going to circularize them, then letterize (?) them, then enthuse (?) them, then abuse them, then go to see them and do some *personal work*."

"I believe it was Dr. Wharton who told how, in a battle during the war, he ran. He ran hard. He ran to a fence, and ran through a fence, and jumped into a ditch and lay as flat as a lizzard on a log. Then a blue-coated fellow stood over him, pointing a villainously ugly pistol at his head. 'Take that thing away,' said Wharton. 'Then come along,' said the Yankee. 'I'm coming,' said Wharton. That was *personal work*. It succeeds when everything else fails. But while we are going to do *personal work* we are going to hammer away on the idea of *organization*."

"How to break a rock: Peck on it. How to break it where you want it broken: Peck on the line where you want it broken. Be patient, but peck. Early at it. Late at it. Always at it; but *peck on*. That rock will break by and by. That rock is ——— Baptists. I am going to break it on the line of systematic giving, and to do so I shall have to be eternally pecking on that line."

There is sound philosophy in our brother's words, and we know he possesses the patience, energy, skill and determination to obtain the very best results from its application.

Now, if every secretary, superintendent of missions, agent and pastor within the bounds of the Southern Baptist Convention could

bring himself to the earnest determination to consecrate his best energies along the lines of personal work, continued, persistent personal work, in seeking to promote organized, systematic giving, and keep at it, as our brother is doing, what is there that the Baptists could not accomplish for the glory of their Redeemer's kingdom?

Rev. W. N. Chaudoin, D. D., of LaGrange, Fla., has been elected Vice-President of the Home Board for that State, *vice* Dr. Malcolm McGregor, resigned. Dr. McGregor has accepted the pastorate of Jackson Hill Baptist Church, Atlanta, Ga.

THE Board for Western Arkansas and Indian Territory has appointed Rev. L. W. Wright, of Kully Chala, I. T., superintendent of missions for Western Arkansas and Indian Territory *vice* Rev. E. L. Compere, deceased.

REMEMBER we will be glad to send one copy, one year free to any one sending in five dollars and ten names.

THE Valence-Street Church has arranged for the occupancy of a house owned by the German Lutheran Church, near the North Eastern Depot, in which they have started a mission with fair prospects of success. Some fifteen or twenty Baptists have already been found in that vicinity.

LEXINGTON, VA., November 30, 1895.

Dear Dr. Tichenor,—Enclosed find my quarterly report during my third year as missionary of the Home Board in Lexington.

The Lord has greatly blessed us. It has been my happy privilege to baptize 136 in this difficult field, and to see our little band grow from 86 to 240. I only wish I could say it had grown proportionately in financial strength. Many of the additions are children, poor people and persons from the surrounding country, good and honest, but *undeveloped* in Christian beneficence. Heretofore the \$600 in salary has been collected in this style: about \$400 is gotten in subscriptions, \$100 raised by special appeals and

collections, and \$100 by *church festivals*. I am *opposed* to church festivals to *defray current expenses* except as a *last resort*, which has been the case up to date. Now we are in a condition to pay the \$600 in a straightforward way, and be assured I am grateful for it.

We have church improvement in view, but bank failure here in the spring has necessitated a postponement of the work until next spring.

Had largest morning congregation here last Sunday since I have been pastor, and the best Sunday. We feel thankful to God and take courage. I firmly believe that it is the will of the Lord for Baptists to *grow*, even in *Lexington, Va.* We have recently had a gracious revival

Evangelist W. R. Gales preached two weeks, and we carried on the meeting a week longer assisted by the local pastors, and now have evangelistic services every Sunday and Wednesday nights with good results. There have been 170 professions as a partial result of the meeting. All the churches are receiving a large increase in membership, but none larger than the Baptists.

A good feeling exists between all the churches, and it is generally admitted that Lexington has never before had such a revival. We feel like singing the doxology, and we do it right often too. Two neighboring churches, Neriah and Buena Vista, are pastorless, so I am preaching and visiting some for them to prevent our people from losing ground until a pastor can be secured for them. Truly the harvest is plenteous but the laborers are few.

Yours in the Master's work,

B. H. DEMENT.

YARNABY, I. T., November 14, 1895.

Dear Doctor—I send herewith my report for the last two months. I have been working altogether among the full-blood Indians since my last writing. The work is very hard and tedious, since I have to preach through an interpreter. Yet they must have the gospel, and as this is the Lord's work in putting me among the poor Indians, I am thus constrained to do the very best that I can, trusting Him for the result.

I do earnestly pray that something may be done for this field that has been so much neglected in the past. I have been travelling over and investigating the field for the last two months, and I find that the Baptist cause has been neglected in the southeastern portion of the Choctaw Nation in a great many places, especially in the Bethel Association. This Association is altogether in co-operation with the Southern Baptist Convention.

REPORT.

Miles traveled,	504
Visits made,	43
Sermons preached,	30
White members received by letter,	2
Indian members received by letter,	2
Members received by baptism,	3
Days put in,	50
Pray for us.	

Yours in Christ,

C. A. DELOACH.

Brother Diaz' Letter.

HAVANA, CUBA, NOV. 14, 1895.

MR. M. M. WELCH :

Dear Brother,—Your letter dated October 19th is at hand. I was confined to my room for a week, but feel now perfect well and ready for the work.

Two weeks ago I went to the interior and help over thirteen wounds that I found in my way. I distribute among them religious tracts and the general international by-laws with regard to sickness and wounds in battle. Our Baptist movement is highly appreciated at present by all this people.

Last Sunday I baptized in my church four young ladies who belong to good families here, and the congregation that Sunday was nearly eight hundred. I preached about the "new born," and have many illustrations from electricity and its power to show the way that we can communicate with our Master.

Please pray for us. We have more than we can attend, but the Lord will direct us.

I remain yours in Christ,

DIAZ.

CALIFORNIA, MO., NOV. 30, 1895.

REV. I. T. TICHENOR, D. D. :

Dear Brother,—I send you herewith my report for the month of November. On Sunday, November 24th, we dedicated our new chapel to the service of the

Lord. The house when completed will cost \$1,000—of this we have raised and paid \$776, leaving us a debt of \$224. We trust the Lord may provide so we may get out of debt soon. Rev. E. Umbach, Bay, Gasconade county, helped us to dedicate the chapel, and held one week's meeting, but on account of the weather we could not do very much.

Respectfully yours,

W. KROFSCH

Quarterly report of Rev. B. H. De-	
ment, Missionary at Lexington, Va	
Weeks of labor during the quarter,	13
Sermons preached,	37
Addresses delivered,	18
Prayer and other religious meetings	
attended,	73
Baptisms,	44
Received by letter,	11
Restored,	4
Total fellowship,	240
Number of Sabbath schools,	2
Number of pupils,	250
Number of pupils converted during	
the year,	20
Miles traveled,	320
Religious visits,	88
Pages of tracts distributed,	1,500

From New Orleans.

The Valence-Street Church has just closed a meeting which was greatly enjoyed by most of the members. The presence of the Lord greatly refreshed us, and added to our church thirteen souls. The church and pastor conducted the meeting until the last week, when Brethren Williams and Brown were with us. They are now holding a meeting with the First Church.

The Caliseum Place Church with their energetic pastor will begin a meeting next Sunday, assisted by Bro. Compton, of Kentucky. Both the missions in Carrollton and in the lower part of the city are prospering.

With few exceptions the members of

the three churches are working in harmony, praying for and rejoicing in each other's success.

We have two young men, connected with two leading institutions of learning, who have entered the ministry and are members of Valence-Street Church, who are working hard for the cause, putting in all the time they can spare, and doing this at their own expense.

Our Needs: We need at least two more men of experience in order to be able to do the work that needs to be done now and as the city grows will need more men. The policy of the other denominations has been to push their work here, and as a result both the Methodists and Presbyterians have about three times as many churches as we have in the city. We are hopeful and active, but instead of three Baptist pastors and two young men working a part of their time, we should have at least six men working all their time in this great city of nearly three hundred thousand souls. Let our people consider this field as wise men should. We need and greatly desire an interest in your prayers.

D. I. PURSER.

Co-operative Work in Alabama.

SELMA, ALA., Dec. 10, 1895.

In thinking over the work of the Home Mission Board of the Southern Baptist Convention among the colored people of the South, and my relation to that work for the last four years, and the new era that has dawned in the consolidation of the educational and mission forces of the Northern and Southern Baptists to lift up the colored people of the South, I am moved to write a few lines upon:

1st. *What Has Been Done.*—For some years the duty and burden has been pressing upon the hearts of the Southern Baptists to do something to better the condition, religiously, of the colored brethren in their midst. And this duty has been made all the more clear, and the burden all the more heavy, as they have from

year to year discussed in State conventions and in the Southern Baptist Convention the great commission, "Go ye in all the world and preach the gospel to every creature," and as they have planned to carry the gospel to the heathen.

For some years the Southern Baptist Convention and the several State Conventions passed resolutions expressive of their convictions of duty and Christian obligation along the line of mission work among the colored people. How to take hold and work with and for the colored people, under existing circumstances, was a perplexing question—a problem to solve. But God, with whom nothing is impossible, opened the way and removed the obstacles, and the work was begun. Work was first begun in Alabama among the colored people under the State Mission Board—the white Baptists paying half and the colored Baptists the other half of the salary of a general missionary. After some time the Home Mission Board of the Southern Baptist Convention agreed to unite with the State Board in the prosecution of missionary work among the colored people. The plan was to specially reach the colored ministry, deacons, and Sunday-school workers. For this purpose institutes were organized and conducted in the centres of colored population. Rev. Plaster, a very efficient, experienced, pious white brother, was employed, and the work was very successfully organized and started under him. Rev. Plaster spent nearly two years in this work, and when he resigned it was thought by the State Mission Board of the white Baptists of Alabama that it would be best to put a colored man into this work. The matter of recommending a suitable colored brother was submitted to the colored Baptist State Convention, and upon their recommendation the appointment was made. For nearly four years I have been engaged in this work. Taking up the work where Bro. Plaster left it, I have, with the help of the colored Board of the

State and Home Mission Board, more fully and thoroughly organized it. A course of study, running through four years, was adopted, and in accordance with this plan forty-two classes of ministers, deacons, and Sunday-school teachers were formed. Over \$200 worth of books were placed in the hands of these ministers. Great good has resulted from this plan of work. Many who had never taken a course of study, and knew very little of what a minister needed, saw as never before their need, and took hold at once. Others, more highly favored, arranged to go to school regularly, and the result is there has been a general uplift all along the line in ministerial ranks in this State among the colored Baptists.

2nd. *What is Contemplated.*—Under the present plan of co-operation, and the enlarged and more comprehensive plans of missionary and institute work, both for the ministry and laity, and with three men in the field instead of one, it is contemplated that what has been done only prepares the way for more enlarged and thorough work and a more rapid and general uplift of, not only the ministry, but the masses. It is contemplated that the churches will be made better, that the home-life of our people will be made purer, that society in general among our people will be renovated, and that social order and Christianity of a higher type will be inculcated. It is contemplated—nay, it is hoped—it is prayed for that a better state of feeling, more peaceful and harmonious relations, will be brought about between the two races in this south-land.

3rd. *The Results of Work in the Past.*—In work of this kind there is the seed-sowing time, the time of cultivation and the harvest time. Nearly all the past has been seed-sowing, still there are some encouraging results.

I would mention (a). That large numbers of the pastors have been awakened to a knowledge of their needs. They are

now planning to study as never before. (b). The churches, both in the country, towns and cities, are calling for better prepared men to lead them. (c). The associations are changing officers and getting men more competent to lead.

4th and last. *Our Needs and Future Hopes.*—In my humble judgment, we need, above all else, an intelligent, energetic, self-sacrificing, pious ministry to lead our people. The want of such a ministry is seen all over this southland. We need help for worthy young men in the ministry to go through school. We need better school advantages for our young men and women. We need better and stronger denominational schools. We need more development in our churches on lines of morality, benevolence and missions.

Our hope for the future lies very largely in a united, vigorous, harmonious prosecution of the present plans of co-operation between the Northern and Southern and colored Baptists. It will take time, labor and means to bring about the desired and hoped-for day. The Lord hasten the day.

W. H. MCALPINE,
Dist. Miss. of Ala.

LEXINGTON, O. T., Nov. 21, 1895.
Dr. I. T. TICHENOR, Atlanta, Ga.:

Dear Brother,—The Oklahoma State Baptist Convention convened with the Lexington church on the 13th instant, and completed plans for future work by electing a board and appointing Brother J. W. Black corresponding secretary. It also elected messengers to the Southern Baptist Convention, viz: J. W. Black and J. W. Rowe.

Brother Black is now in the field and we earnestly request, as you know him to be worthy, to have him appointed general superintendent of missions in Oklahoma Territory. Brother Black is, we think, suited for the place. He knows the brethren and the needs of the field, and is full of the mission spirit.

We believe this is the foundation for a great work in the future.

We earnestly desire the sympathy and assistance of your grand body.

Your brethren in Christ,

W. A. ROWE, Moderator.

L. P. JOHNSON,

W. H. MORROW,

For the Board.

The writer of the private letter which we publish below is an American young lady, resident in Havana, and a member of Brother Diaz' church.

HABANA, CUBA, PRADO 67, NOV. 18, '95.
Dr. TICHENOR:

Dear Friend and Brother,—It seems quite an age since we have had the pleasure of seeing you. I presume you do not come on account of the disturbances, but there is not the slightest danger or difficulty about it.

My brother Herman come about a month ago to establish himself here (rather a bad time, still we trust in the Lord to help him,) and he expects his family in a fortnight to live in the country, only two hours on the railroad. Farther out it is dangerous all through the country, but that distance and here in Havana it is very quiet and undisturbed

Last evening the park was crowded, and is all the fashionable nights. Theatres and places of amusement are not well attended on account of hard times. Business is almost paralyzed and times are very hard, and will be still worse as a natural consequence. It is very difficult to meet all demands and keep up with all financial duties.

This year I thought they would suppress the Christmas tree and its accompaniments, but Diaz wants to make a struggle for it. Most people of the church are poorer [than we are, and we find it impossible to do what we wish to, even with the greatest economy.

I think, although you are absent, yours,

and other Christian prayers must be affecting us here. We are having, and have had all summer, unusual congregations. Last night we had a good turnout. In summer they usually, on account of the bad weather and intense heat, decrease in number, but this year they have been even larger than in winter, and are constantly on the increase. As far as our church is concerned, the times do not affect it in the least in regard to attendance (financially, of course). We have a large floating congregation (those in the back that are constantly coming and going—last evening there were surely one hundred and fifty—and what I call our

steady congregation was large. A much more respectable class attend now.

Three Sundays we have had baptism. Since May I think ten have been added to the church. Three were to have joined last Sunday but were not present. Two of our prominent members are in the States, perhaps not to return. "Calys," who took part in the meetings Thursday and also preached, and Cardenas, the superintendent of the Diaz Sunday school, and also had a mission in charge, I think. We cannot afford to lose our workers; there are too few.

Sincerely yours,

(Miss) T. JOERG.

RECEIPTS OF THE HOME MISSION BOARD

From November 15th to December 15th, 1895.

Alabama.—Collections of S. S. Miss'y Day, by Dr. T. P. Bell, \$68.20; Ladies' Society, Parker Memorial ch., Anniston, box frontier missionary, \$80; Ladies' Society, South Side ch., Birmingham, box frontier missionary, \$85; Ladies' Society, First ch., Birmingham, box frontier missionary, \$110; Ladies' Society, Pratt City, box frontier missionary, \$48.40; Rent Pack Lands, by J. B. Lovelace, Marion, \$15.42. Total, \$407.02.

Previously reported, \$1,526 10. Aggregate since May, \$1,933.12.

Arkansas.—Collections of S. S. Miss'y Day, by Dr. T. P. Bell, \$24.90; Bartholomew Baptist Ass'n, by J. L. M. Thomasson, Clerk, \$8; Ladies' Missionary Society, Camden Baptist ch., \$6.95; Camden Baptist ch., \$2.40; Ladies' Society, De Witt, (additional) box frontier missionary, \$2.50; Ladies' Society, First ch., Little Rock, box frontier missionary, \$65; Ladies' Society, Nashville, box frontier missionary, \$43.80. Total, \$153.55.

Previously reported, \$497.07. Aggregate since May, \$650.62.

District of Columbia.—Young People's Society of Christian Endeavor, Calvary ch., Washington, D. C., box frontier missionary, \$50. Total, \$50. Previously reported, \$140.15. Aggregate since May, \$190.15.

Florida.—Collections of S. S. Miss'y Day, by Dr. T. P. Bell, \$12.70. Total, \$12.70. Previously reported, \$292.35. Aggregate since May, \$305.05.

Georgia.—Collections of S. S. Miss'y Day, by Dr. T. P. Bell, \$35.61; Womans' Miss'y Society, Long Creek ch., Washington Ass'n, \$1.45; J. G. Gibson, Cor. Sec., \$220; J. G. Gibson, Cor. Sec. Indian Missions, \$19.93; Ladies' Society, Omaha ch., box frontier missionary, \$81.75; "Sunbeams," Omaha ch., (contribution) box frontier missionary, \$18.52; Ladies' Society, Cochran ch., box frontier missionary, \$75; Ladies' Society, Tatnall Square ch., Macon, box frontier missionary, \$68. Ladies' Aid Society, Tbamaston ch., box frontier missionary, \$78.25; Ladies' Society, Griffin ch., box frontier missionary, \$76.75; Ladies' Society, Vienna ch., box frontier missionary, \$43.10; Ladies' Society, Covington ch., box frontier mis-

sionary, \$97; Ladies' Society, Tennell ch., box frontier missionary, \$32; Long Creek S. S. Washington Ass'n, H. B. Cason, Treas., \$10. Total, \$857.36.

Previously reported, \$4,727. Aggregate since May, \$5,584.36.

Kentucky.—Collections of S. S., Miss'y Day, by Dr. T. P. Bell, \$14.49; Womans' Miss'y Society, First ch., Bowling Green, Salary of Teacher in Rev. J. V. Cova's school, Havana, Cuba, \$25; Ladies' Society, Hopkinsville, box frontier missionary, \$83; Ladies' Society, Hopkinsville, box frontier missionary, \$53.80; Ladies' Society, Shelbyville, box frontier missionary, \$65.95; Ladies' Society, Logan-Street ch., Louisville, box frontier missionary, \$72. Total, \$314.24.

Previously reported, \$2,296.17. Aggregate since May, \$2,610.41.

Louisiana.—Collections of S. S., Miss'y Day, by Dr. T. P. Bell, \$23.73; G. A. Turner, Treas., \$75; First Baptist ch., New Orleans, by J. L. Furman, \$6; Industrial School, Valence-Street ch., New Orleans, by Mrs. Walter Crouch, Treas., \$3.25; Mrs. T. P. Singletary, Baton Rouge, \$2.50; Little Alice Singletary, Baton Rouge, 50 cents; by Rev. J. F. Purser, New Orleans, for First ch., \$50. Total, \$160.98.

Previously reported, \$158.62. Aggregate since May, \$319.60.

Maryland.—Womans' Baptist Home Mission Society, Mrs. Ida H. Tyler, Treas., \$10; Womans' Baptist Home Mission Society, Cap-cror-ma Band, Eutaw Place ch., Baltimore, box frontier missionary, \$355.75; Womans' Baptist Home Mission Society, Rockville, box frontier missionary, \$49.50; Womans' Baptist Home Mission Society, of Maryland, Curtis Bay ch., Christmas, box frontier missionary, \$14.04; Womans' Baptist Home Mission Society, First ch., Baltimore, box frontier missionary, \$150; Womans' Baptist Home Mission Society, Immanuel ch., Baltimore, box frontier missionary, \$157.11; Woman's Baptist Home Mission Society, Young Ladies' Society, Immanuel ch., Baltimore, (contribution) box frontier missionary, \$6.79; Womans' Baptist Home Mission Society of Maryland, "King's Helpers," Immanuel

ch., Baltimore, (contribution) box frontier missionary, \$32.17; Womans' Baptist Home Mission Society of Maryland, "Wide Awakes." Immanuel cb., Baltimore, (contribution), \$8.25; Womans' Baptist Home Mission Society of Maryland, Waverly ch., Baltimore, box frontier missionary, \$160; Womans' Baptist Home Mission Society of Maryland, Lee-Street ch., Baltimore, box frontier missionary, \$214.36; Womans' Baptist Home Mission Society of Maryland, Lee-Street ch., Baltimore, (contribution), box frontier missionary, \$17.50. Total, \$1,175.47.

Previously reported, \$1,944.96. Aggregate since May, \$3,120.43.

Mississippi.—J. G. Bailey, Treas., \$200; Collections of S. S., Miss'y Day, by Dr. T. P. Bell, \$25.51; Ladies' Society, Oxford, box frontier missionary, \$54.85; Ladies' Societies, Courtland and Batesville chs., box frontier missionary, \$35; Ladies' Societies, Magnolia and Summit, chs., box frontier missionary, \$60; Ladies' Society, McComb City, box frontier missionary, \$50; Rev. T. J. Bailey, Treas., \$125; "The Armstrong Society," Columbus, box frontier missionary \$45. Total, \$595.36.

Previously reported, \$361.72. Aggregate since May, \$957.08.

Missouri.—Collections of S. S., Miss'y Day, by Dr. T. P. Bell, \$1; Ladies' Society, Booneville, box frontier missionary, \$51; Ladies' Society, Slater, box frontier missionary, \$55; Ladies' Society, Belton, box frontier missionary, \$60; Ladies' Society, Palmyra, box frontier missionary, \$45; Ladies' Society, Lexington ch., box frontier missionary, \$45; Ladies' Society, Stanberry, box frontier missionary, \$54.25; Ladies' Society, William Jewel College, Kansas City, box frontier missionary, \$33; Ladies' Society, Huntsville, box frontier missionary, \$115; Ladies' Society, Fredericktown, box frontier missionary, \$10; Ladies' Society, First ch., Wyaconda, box frontier missionary, \$67. Total, \$566.25.

Previously reported, \$1,940.21. Aggregate since May, \$2,506.46.

**North Carolina*.—Collections of S. S., Miss'y Day, by Dr. T. P. Bell, \$87.47; Ladies' Society, Goldsboro, box frontier missionary, \$60; Ladies' Society and children of Second ch., Winston, box frontier missionary, \$25; Ladies' Society, Clinton, box frontier missionary, \$40; Ladies' Society, Buckhorn ch., West Chowan Ass'n, box frontier missionary, \$54; Ladies' Society, Kinston, box frontier missionary, \$30.58; Ladies' Society, Carthage box frontier missionary, \$55; Ladies' Society, Rutherfordton, box frontier missionary, \$47.18; "Sunbeams." Murfreesboro, box frontier missionary, \$40. Total, \$439.23.

Previously reported, \$1,417.34. Aggregate since May, \$1,856.57.

South Carolina.—Chester Baptist S. S., W. M. Corkill, Treas., \$2.73; Collections of S. S., Miss'y Day, by Dr. T. P. Bell; \$115.50; Fairfield ch., Fairfield Ass'n, H. K. Ezell, Treas., \$1.50; Graham's S. S., Santee Ass'n, J. T. Hays, Treas., \$1.40; Colleton Baptist Ass'n, Joseph Langdale, Treas., \$4.43; Easley Baptist ch., J. N. Howard, Treas., \$1.53; Darlington Baptist S. S., C. B. Edwards, Supt., \$3.96; T. M. Bailey Cor. Sec., \$40.27; Central ch., Liberty, Piedmont Ass'n, \$1.75; Saultdam Baptist ch., by D. B. Platt, \$2.50; Dorchester Ass'n, by D. B. Platt, \$1.55; Welch Neck Ass'n, A. C. Cogshall, Treas., \$51.13, Spartanburg Ass'n, S. B. Ezell, Treas., \$2; Bellevue Missionary Baptist ch., S. V. Buckman, Treas., \$2; First ch., Spartanburg, John H. Montgomery, Treas., \$60; Ebenezzer S. S., M. S. West, Treas., \$8.28; Sumter Baptist ch., by Miss Fannie Haynesworth, \$8.77; Ricland Springs ch., Ridee Ass'n, H. L. O. Rogeis, Treas., \$1.55; Mountain Creek ch., Edgefield Ass'n, J. M. Rambo, Treas., \$3.75; Pendleton-Street Baptist ch., Greenville,

W. L. Kellett, Treas., \$3.50; Central Committee, Womans' Missionary Society, Mrs. John Stout, Sec., \$19.41; Mountain View S. S., by B. F. Williams, \$2.60; Dry Creek ch., Ridge Ass'n, by M. E. Edwards, \$2; Ladies' Society, Cheraw, (contribution), box frontier missionary, \$20; Savannah River Ass'n, D. I. Peoples, Treas., \$28.85; Ladies' Society, Yorkville, box frontier missionary, \$40; Seneca Baptist ch., R. M. Tribble, Treas., \$2.50; Heath Springs, ch., Moriah Association, (Children's Day), \$6.85; Camden Baptist ch., Rev. A. T. Jamison, \$3.30; Womans' Missionary Society, Camden Baptist ch., by Rev. A. T. Jamison, \$5; Crooked Run ch., by Edgar Trapp, \$1.15; Ladies' Society, Pendleton-Street ch., Greenville, box frontier missionary, \$48. Total, \$437.76.

Previously reported, \$2,006.35. Aggregate since May, \$2,504.11.

Tennessee.—Collections Sunday schools, Missionary Day, by Dr. T. P. Bell, \$31.83; W. M. Woodcock, Treas., \$104.71; First ch., Jackson, W. J. O'Connor, Treas., \$38.41; Ladies' Society, Second ch., Knoxville, box frontier missionary, \$27; Ladies' So., Humboldt ch., box frontier missionary, \$13.05. Total, \$245.

Previously reported, \$2,931.96. Aggregate since May, \$3,176.96.

Texas.—Collections of Sunday schools, Missionary Day, by Dr. T. P. Bell, \$46.12; Ladies' So., Texarkana, box frontier missionary, \$26.65. Total, \$72.77.

Previously reported, \$1,266.35. Aggregate since May, \$1,339.12.

Virginia.—Collections of Sunday schools Missionary Day, by Dr. T. P. Bell, \$49.06; Ladies' Society, New Prospect, Roanoke Ass'n, box frontier missionary, \$12; Ladies' So., Salem Valley Ass'n, box frontier missionary, \$53.75; Ladies' So., Gwathmey, Dover Ass'n, box frontier missionary, \$50; Ladies' So., Charlottesville, Albemarle Ass'n, box frontier missionary, \$79.26; Ladies' So., Warrenton, Potomac Ass'n, box frontier missionary, \$52; Ladies' So., Farmville Appomattox Ass'n, box frontier missionary \$30; Ladies' So., Hopeful, Dover Ass'n, box frontier missionary, \$18; Ladies' So., Afton, box frontier missionary, \$30.09; Ladies' So., Martinsburg, box frontier missionary, \$24.50; Ladies' So. Calvary ch., Richmond, box frontier missionary, \$120; Ladies' So. Zion ch., Accomac, box frontier missionary, \$37; Ladies' So., Franklin ch., Portsmouth, box frontier missionary, \$66.35; Ladies' So. Leigh-street ch., Richmond, box frontier missionary, \$130; Ladies' So., Warrenton, Potomac Ass'n, (additional), box frontier missionary, \$8; Ladies' So., Lexington, box frontier missionary, \$66; Ladies' So. Beulah and Hebron chs., box frontier missionary, \$53.76; Norvell Ryland, Treas., \$750. Total, \$1,631.77.

Previously reported, \$3,575. Aggregate since May, \$5,106.77.

Miscellaneous.—Collections of Sunday schools, Missionary Day, by T. P. Bell (China), \$2.69; Baptist Young People's Union, E. P. Coleman, Treas., Weston, Mich., for Cuban missions, \$2.84. Total, \$5.53.

Previously reported, \$76.62. Aggregate since May, \$82.15.

Grand total for the month, \$7,184.99. Previously reported, \$25,166.01. Aggregate since May, \$32,351.

*Receipts for last month showed J. D. Boushall, treasurer, \$3.00. Should have read \$500. Total for the month should have read \$1,019.67 and aggregate since May \$1,417.32. The grand total should have read, for the month \$10,951.13, and aggregate since may \$25,166.01.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

No 9 WEST LEXINGTON STREET, - BALTIMORE, MD.

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md.

MISSION-CARD TOPIC FOR JANUARY, 1896.

MISSIONS IN SOUTHERN STATES—STATE MISSIONS.

China.—"Lift up your heads, O ye gates * * * and the King of glory shall come in." *Missionaries*, 41; *native assistants*, 25; *stations*, 50; *churches*, 16; *membership*, 1,131; *baptisms*, 118; *schools*, 9; *scholars*, 518; *Sunday school scholars*, 231. *Contributions*, \$2,010.40.

Study Topics.—*Providential results from the war with Japan. The remote regions of China as yet untouched by missionary labor. Influence of medical missions. Pressing need for reinforcements.*

PROGRAM FOR JANUARY, 1896.

SUBJECT—CHINA.

"He loves our importunities and makes our cause His care."

1. Consecration Service, with renewed dedication for the New Year.
2. Bible Reading—Spiritual Growth.
John 3: 3; John 6: 63; Cor. 3: 1; 1 Pet. 2: 2; 2 Pet. 3: 18; Isa. 61: 3; Eph. 3: 17; Psa. 84: 11; Hos. 14: 5; Mark 4: 28; Psa. 92: 12, 13, 14; Job 18: 16; Luke 13: 7; Phil. 4: 13.
3. Hymn—"One more day's work for Jesus."
4. Items—"What shall I do for Christ?" asked a young disciple. "Go where He is not and take Him with you," was the reply.

China's Need.—In 11 of the 19 provinces there are over 900 walled cities without one witness for

Christ. There is not one foreign worker for every 500 towns and villages for Northern and Western China. To supply one missionary to every 50,000 people in the empire would require 6,400 more men and women.

5. Prayers for more workers, for those already on the field, and for money to send those who are willing to go.
6. Hymn—"Sow in the morn thy seed."
7. What hindrances prevent the spread of the Gospel in China? Appoint two beforehand to answer this question.
8. Selected music. Secure subscriptions to *MISSION JOURNAL*; price 50 cents.
9. Item—*China's Curse*.—Every "good" opium year 82,000 chest of opium—enough poison to depopulate the globe twelve times over if eaten by those unaccustomed to the drug—are sent to China from India, under the direction of Christian England.
10. Leaflet (read in selections by several persons) "China, To-day and To-morrow," by Rev. D. M. Ramsay.
11. Business. Collection. (Special W. M. U. Program prepared for In-gathering of Christmas Envelopes).
12. Select a motto for the year. Closing hymn.

NOTE.—For missionary information for each month see *MISSION JOURNAL* and *Young People's Leader*.

Monthly Missionary Literature

"China, To-day and To-morrow," has been written by Rev. D. M. Ramsay as the leaflet for January. It readers will be charmed with its fresh and graceful style, lending a new interest to its facts of "to-day" and its prophecies for "to-morrow." (Price, 3 cents. Maryland Baptist Mission Rooms.)

The quarterly Literature for January,

February, and March is now issued. Price, 8 cents per quarter; 30 cents per annum.

Chinese Heathen Women.

Light and darkness, joy and sorrow, hope and despair, heaven and hell—such expresses the contrast between the life of Christian and heathen women in China. No Bible, no Saviour, no god save an angry idol; slave of husband and mother-in-law, and children, if she be not the first wife,—she exists rather than lives. In the early dawn she must light the incense and worship the idols for the family. All day she must toil—sewing, washing, cooking; or, if a country woman, in the rice field, standing in the soft, cold mud up to her knees with the tropical sun scorching her head, only to return home to prepare the oil lamp for evening idol worship. A miserable life, ending in a more miserable death. She is afraid of death. She is tired of life. "I am willing to be anything, even a hog, in the next life, rather than live," says one. "I long to die," says another," and she swallows the ashes from her husband's opium pipe and perishes before help comes. *Where is her soul?* Rushed out of a hated life into endless death! Oh! my sisters, how full hell is of *Chinese heathen women!*

CLAUDIA J. WHITE.

Chinese Christian Women.

Where female education is utterly ignored and the mother is expected to fill no higher place in the home than that of servant to the husband and nurse to the children, what can we expect of women who are converted after they reach maturity, middle, or even old age, as many of our Chinese women are, unless they can at least be taught to read the Bible and instructed as to the duties of a Christian wife, mother and home-maker? Cut off from the religious influences and advantages that even the most isolated Christian woman in this country has,

and surrounded by such an atmosphere of superstition, sin and ignorance, as those reared amid the sweet influences of an enlightened Christian home could never conceive of, and without even the ability to read the word of God, how can she "bring up her children in the nurture and admonition of the Lord," or "let her light shine" to those about her? Many are under the control of seniors—older relatives—who are not Christians, and others have to drudge from morn 'till night in the weary tasks of housekeeping and farming. It is almost impossible for either of these classes to find leisure or liberty to receive instruction at their homes, even if there be any one who is able or willing to teach them. Many of our Christian women of the present day had early educational advantages and for the adult female converts who had not, we have schools or classes where even the poorest of them can be instructed in the way of the Lord more perfectly if they can possibly leave their homes for a few weeks or months at a time. Pray and give for the enlightenment of these ignorant sisters.

MRS. C. W. PRUITT.

A CHRISTMAS REMINDER.

An Appeal for a Christmas Offering to China.

How touching is the appeal God makes to us through his psalmist in the hundred and third psalm: "Bless the Lord, oh my soul, and forget not all his benefits." If any one but God had dictated that, I think it would have read, "Bless the Lord oh, my soul, and remember all his mercies." But God knows his frail, ungrateful, forgetful creatures. With a mighty fitting of his greatness to our incapacity, he pleads that while his mercies stand in forgotten thousands around us, we will remember some—some few, a little company—in the multitude that wall us in from death, danger and destruction.

He seems to say, "Forgetful child, to whom my every thought to you-ward is a thought of blessing, stop, forget not *all*."

Nor could we, if we would, remember all his mercies—those that "are new every morning," that fill the even-tide with light, and make the darkness vocal with "the songs he giveth in the night." David, the tried and often afflicted, saw a little of their number when he exclaimed, "How precious are thy thoughts unto me, O God! how great is the sum of them. If I could count them they are more than the sand." For these multitudinous thoughts to us, shall we not think back thoughts of praise? Shall we not sing with David, "In the multitude of my thoughts his comforts delight my soul?"

The age is thoughtless. We read, we hasten, we contrive; we spare no time to think. We know but few of the books that make up the celestial library, but of one special edition we are told. It is a Book of Remembrance that was written of them "that feared the Lord and that thought upon his name."

Since God so values thoughts of him, I call you, as the Christmas-tide approaches, to remember. Day melts into day, and, it may be, we think not; but one day in the year brings us all to pause: the recurring anniversaries of our birth brings thoughts to the most thoughtless. Choose now, to lighten up the fading pathway of your past and bring out from the blessings by the way—a woman of your own age from the millions of the heathen women of China. Mark out as fully as you can her life, year by year, by yours. Be she the happiest of her race, darkness stands over against light; woe against happiness. What maketh you to differ? It is summed up in one word—Christ. In his birth was bound up every blessing of your recurring years; a godly heritage, a welcome birth, a joyous childhood, a happy girlhood, honored mother-

hood, cherished old age. Christ's birthday has brought us every birth-day blessing. Christmas brings the time of his birth ever to mind. It is fitting, then, that we should bring offerings of thanks and praise for all the blessings of our years, through him.

Year by year the Baptist women of the South have joined with a week of prayer for missions, a Christmas offering. This year in the midst of the precious week of prayer you are asked to make a Christmas birthday offering to China, for its millions without Christ, that our years may shine out as radiant cycles of blessing and our hearts be touched to pity. The Christmas program is a portrayal of the life of Chinese women.

Let me urge every woman who reads these words to turn aside for a little while and think of all the blessings of her way, and, thinking, determine that in her society, or at least in her home, the first week of the new year shall be given to thoughtful, thank-filled prayer, coupled with an offering of "a penny, a nickel or a dime" for every year of her age.

Think on his mercies, forget not all his benefits, count a few grains from the seashore sands of blessing until the joy wells up and fills our hearts with praise to overflow in deeds of mercy as we sing:

"Were the whole realm of nature mine
I were a present all too small,
Love so amazing, so divine,
Deserves my heart, my life, my all."

FANNIE E. S. HECK,
President W. M. U.

Programs for the Week of Prayer and program and envelopes for the Christmas Offering will be gladly sent free from the Woman's Missionary Union, 9 west Lexington street, Baltimore, or literature committees in each State—see heading of this department—will furnish them on application.

Now is the time to help THE JOURNAL by sending in one new subscriber.

WEEK OF PRAYER.

JANUARY 5-11, 1896.

RECOMMENDATIONS OF EXECUTIVE COMMITTEE, W. M. U.

"Believing that through the influence and power of the Holy Spirit great things can be accomplished for the Lord, we suggest that the first week in January, 1896—the World's Week of Prayer—be observed by the Woman's Mission Societies with special reference to the guidance of the Spirit in the extension of interest in Missions."

"*Note.*—If providentially prevented from observing this first week of the year, that another time be appointed and observed."

"If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." John 15: 7.

"In all God's intercourse with us, the promise and its conditions are inseparable. If we fulfill the conditions, He fulfills the promise. What He is to be to us depends upon what we are willing to be to Him. 'Draw near to God, and He will draw near to you.' And so in prayer the unlimited promise, 'Ask whatsoever ye will,' has its one simple and natural condition, 'if ye abide in me.' It is Christ whom the Father always hears; God is in Christ, and can only be reached by being in Him; *to be in Him* is the way to have our prayer heard. Fully and wholly abiding in Him, we have the right to ask whatsoever we will and the promise that it shall be done unto us. To those who thus abide the promise comes as their rightful heritage: Ask whatsoever ye will. It cannot be otherwise. Christ has got full possession of them. Christ dwells in their love, their will, their life. Not only has their will been given up; Christ has entered it, and dwells and breathes in it by His Spirit. He whom the Father always hears prays in them; they pray in Him: what they ask shall be done unto

them. Let us confess that it is because we do not abide in Christ as He would have us that the Church is so impotent in presence of the infidelity and worldliness and heathendom, in the midst of which the Lord is able to make her conqueror. Let us believe that He means what He promises, and accept the condemnation the confession implies."

SUGGESTED TOPICS BY W. M. U.

SUNDAY, JANUARY, 5TH.

Subject—*The Power of the Holy Spirit.*

"But ye shall receive power, after that the Holy Ghost is come upon you."

Subject—Acts 2: 1-22.

Hymns—

"Come, Holy Spirit, Heavenly Dove."

"Holy Ghost, with light divine."

"Holy, holy, holy, Lord God Almighty."

MONDAY, JANUARY 6TH.

Subjects—*The Whole World for Christ. The Foreign Mission Board, the Home Board, and the Sunday School Board.*

"Is there anything too hard for the Lord?"

Scripture—Isaiah 6 or 11.

Hymns—

"Hail to the Lord's Anointed."

"Christ for the world we sing."

"Glorious things of thee are spoken."

TUESDAY, JANUARY 7TH.

Subject—*Pagan Countries: China, Africa, Japan.*

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Scripture—Psalm 72.

Hymns—

"The morning light is breaking."

"Ye Christian Heroes, go, proclaim."

"Hasten, Lord! the glorious time."

WEDNESDAY, JANUARY 8TH.

Subject—*China: Ingathering of Christmas Offerings.*

A special program for this day has been prepared by the Woman's Missionary Union, 9 west Lexington street, Baltimore, Md. All interested in making Christmas offerings to China can secure programs (free) from State Central Committees or Woman's Missionary Union.

THURSDAY, JANUARY 9TH.

Subject—*Praise Service.*

"What shall I render unto the Lord for all his benefits toward me?"

I will take the cup of salvation, and call upon the name of the Lord.

Scripture—Psalm 34.

Hymns—

"O, could I speak the matchless worth."

"We praise Thee, O God, for the Son of Thy Love."

"Awake, my soul, in joyful lays."

FRIDAY, JANUARY 10TH.

Subject—*Papal Countries: Italy, Brazil, Mexico and Cuba.*

"Wherefore also it is contained in the Scripture, 'Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth in him shall not be confounded.'"

Scripture—1 Cor. 3: 10-23.

Hymns—

"Watchman, tell us of the Night."

"My Faith looks up to Thee."

"Stand up, stand up for Jesus."

SATURDAY, JANUARY 11TH.

Subject—*Our Individual Mission Work. Frontier, State, or City Missions.*

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Scripture—Romans 12.

Hymns—"How firm a Foundation."
 "God bless our Native Land."
 "Doxology."

Frontier Boxes

From the following W. M. U. Societies boxes of supplies, valued as below, have been reported as sent to home missionaries since November 11th: Covington, Tenn., \$53.75; Charlottesville, Albemarle Association, Va., \$79.26; Cheraw, S. C., (contribution), \$20; Young People's Society of Christian Endeavor, Calvary Church, Washington, D. C., \$50; Omaha Church, Ga., \$81.75; "Sunbeams," Omaha Church, Ga., (contribution), \$18.52; Cochran Church, Ga., \$75; Tattal Square Church, Macon, Ga., \$68; Thomaston Church, Ga., \$78.25; Griffin Church, Ga., \$76.75; Vienna Church, Ga., \$43.10; Covington Church, Ga., \$97; Tennille Church, Ga., \$32; Warrenton, Potomac Association, Va., \$52; Farmville, Appomattox Association, Va., \$30; Yorkville Church, S. C., \$40; De Witt, Ark., (additional), \$2.50; First Church, Little Rock, Ark., \$65; Hopkinsville, Ky., \$83; Hopkinsville, Ky., \$53.80; Shelbyville, Ky., \$65.95; Parker Memorial Church, Anniston, Ala., \$80; Ladies' Society and children of Second Church, Winston, N. C., \$25; Second Church, Knoxville, Tenn., \$27; Hopeful, Dover Association, Va., 18; Clinton, N. C., \$40; Buckhorn Church, West Chowan Association, N. C., \$54; McComb City, Miss., \$50; Ladies' Societies of Harrison, Courtland and Batesville Churches, Miss., \$35; Rutherfordton, N. C., \$47.18; Slater, Mo., \$55; Afton, Va., \$30.09; Magnolia and Summit Churches, Miss., \$60; Kingston, N. C., \$30.58; Carthage, N. C., \$55; Texarkana, Texas, \$26.65; Cap-cor-ma Band, Eutaw Place Church, Baltimore, Md., \$355.75; Martinsburg, Va., \$24.50; Humboldt Church, Tenn., \$43.05; Rockeille, Md., \$49.50; "Sunbeams," Murfreesboro, N. C., \$40; Logan Street Church, Louisville, Ky., \$72; Curtis Bay

Church, Maryland (Christmas box), \$14.04; Pendleton Street Church, Greenville, S. C. \$48; South Side Church, Birmingham, Ala., \$85; Pratt City, Ala., \$48.40; First Church, Birmingham, Ala., \$110; First Church, Baltimore, Md., \$150; Nashville, Ark., \$43.80; Calvary Church, Richmond, Va., \$120; Immanuel Church, Baltimore, Md., \$157.11; Young Ladies' Society, Immanuel Church, Baltimore, Md., (contribution), \$6.79; "King's Helpers," Immanuel Church, Baltimore, Md., (contribution), \$32.17; "Wide Awakes," Immanuel Church, Baltimore, Md., (contribution), \$8.25; Belton, Mo., \$60; Palmyra, Mo., \$45; Lexington Church, Mo., \$45; Stanberry, Mo., \$54.25; William Jewel College, Kansas City, Mo., \$33; Huntsville, Mo., (two barrels) \$115; Fredericktown, Mo., \$40; First Church, Wyaconda, Mo., \$67. Total, \$3,666.74. Previously reported, \$5,400.21. Total, \$9,066.95.

ANNIE W. ARMSTRONG.

That Christmas Envelope.

[BY F. E. R.]

Dainty, pretty little thing it was! I really admired it as I tucked it away in my top drawer underneath a pile of snowy handkerchiefs and *forget all about it*. I am ashamed to write that, but it is a fact, and facts are stubborn things.

I must confess I did not enjoy going to our Woman's Missionary Society. I *belonged*, of course, because that is the thing to do these days, but I never went that I was not made uncomfortable about the workings of my inner consciousness in regard to one thing or another. Our president was forever uttering appeals in such a way as to make my conscience blush, and that is the most uncomfortable sort of blushing I have ever experienced.

But that Christmas envelope! There was something on it about China, and something else about giving *ten thousand dollars*! I was having cleaning day pre-

paratory to all the festivities pertaining to the "holidays," and that was the way I happened to have my memory so unpleasantly shaken that morning.

How well I remembered the words of Miss Newbery in prayer just after the envelopes were distributed: "O, Lord, that we may not offer to the of that which doth cost us nothing, but may we give Thee the finest fruits of all our Christmas giving, for Jesus sake."

That was in November. The whirl of life had been rushing past since then. I had too many things to worry about without taking the burden of all heathendom on my back. Not I! *Ten thousand dollars*, indeed! I was indignant. The magnitude of the words grew upon me. How dared Miss Newbery introduce such an idea into our midst? It was simply preposterous. Who ever started such a thing? I would not even give *one cent*, much less the twenty-five cents I had originally planned to the enterprise, feeling *that* to be the very smallest amount I *could* give consistent with my pride and my position. I want you to know, friends, that I was a leader in my church, and that makes my conduct on this occasion seem all the blacker, as I look back on it now, through a reconstructed vision. But to return. I never spent so miserable a Christmas in my whole life. The house was full of company, my fruit cakes were failures; my cook left me for the season; two of the children fell ill with sore throat and indigestion; my husband complained of a broken bank and slim pocket-book; and, altogether, I felt myself to be the most miserable woman in existence. To crown all, *that Christmas envelope* stood ever before me. I would see it in my dreams bobbing before me as the representative of millions of suffering human beings. I would see it in my working hours as the calm rebuker of my selfish complaining. "You have Christ," it would seem to say. "What matter about

other losses? Think of the poor women of China who have never heard of Him," but I heeded not.

So the days went on. The New Year was ushered in without its usual joyful hope and inspiration. However, there came a change. I recall the date so well—it was Wednesday, January 8th. I was sitting by the window gazing drearily out upon the rapidly-falling snow. Listlessly, half dreamily, I picked up my Bible from the table at my right, and turned the leaves aimlessly. Suddenly my eye was fastened and intensely held by these words: "*And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.*" These words in Ezekiel riveted my attention and made that Christmas envelope a new thing to me, and very precious also. Now, I had never cared anything about China in all my so-called Christian life. I held deep prejudice against the country, and I never could enjoy my religion the days when our minister preached his regular missionary sermon from the text, "There shall come from *far*." All the religion I had in those days was the charity-begins-at-home kind, which ends when it begins. It did it in my case, I know, and I suspect I am no exception to the general rule.

Well, about that text. Why, it new-made me.—It was the most abundant revelation of God's will in missions that had ever come to me. The full force of it seemed to *rush* in on my soul, and I saw a heavenly glory resting on China. More than that, I saw "the glory of the Lord" resting on that church in full splendor because of the prayerful contributions flowing "through the gate whose prospect is toward the *East*." Strange that I never saw it before with my Master's own parting commands right before me. I think it is strange, anyway, that Christian people do not seem to see what they *ought* to see. "One thing I know, that whereas I was blind now I see."

As Frances Hernal so beautifully says : "What we see we can never *un* see." I am supremely thankful for the sight which was vouchsafed me. It reaped immediate fruit—that text did—for I went at once to my top drawer, took out the formerly despised and neglected Christmas envelope, placed tenderly within it the gold piece which had been my husband's Christmas gift, and—went to the meeting for the ingathering of envelopes.

I felt very humble and thankful as I placed my offering in the receiver, and I blessed God for all the light that had come to my soul through the mute ministry of that Christmas envelope.

[NOTE.—This article was written for last year's Christmas collection but is equally applicable to this year.—A. A.]

Band Department.

[Edited by Miss F. E. HЕCK, Raleigh, N. C.]

A Puzzle Map.

An interesting exercise on China, for a small band, will be a puzzle map. Cut from an old geography, a map of China, and touch up with colored ink or water colors. Mark the mission stations with little red crosses. Paste the map, with flour paste, on thin paste-board. Cut the map up in irregularly shaped pieces, with a mission station, if possible, on each. Fitting this map together will give much pleasure, and serve to fix the position of the mission stations firmly in each mind.

Dr. A. J. Gordon tells the following beautiful story of the love of a Chinese Christian to Christ and his fellow-country men. Would that all the Christians in America loved Christ like this man :

"Some twelve years since Lough Fook, a Chinese Christian, moved with compassion for the Chinese coolies in the South American mines, sold himself for a term of five years as a body slave, and was transported to Demarara, that he might carry the gospel to his country-men working there. He toiled in the mines with them and preached Jesus while he toiled,

till he had scores of whom he could speak as Paul of Onesimus, 'whom I have begotten in my bonds;' Lough Fook died about two years since ; but not until he had won to the Saviour nearly two hundred disciples, whom he left behind in membership with the Christian Church. Among all nations have been found those who have borne the Saviour's cross in martyrdom ; but to a Christian Chinaman belongs, as far as we know, the unique honor of wearing the Saviour's bonds in voluntary servitude."

A Chinese Story.

Once there was a very good little boy, who always did what he was told. One day this little boy's father was very sick and wanted some fish to eat. It was in the middle of winter, the canals were frozen, and no fish could be caught. At last the little fellow found out what he could do : he stripped off his clothes, lay flat down on the ice, until the warmth of his body melted it, and—then he caught his fish and carried them home to his poor sick father !

Another Year.

Another year to tell the tale
So often told before,
The tale that in the telling grows
The sweeter more and more.

No better New Year's wish for us,
That thus our years be given,
Till, ended all our work on earth,
Comes the New Year in heaven.

—Selected.

A Set of Resolutions.

"I say, boys, I don't think it's fair that Miss Kate is always doing things for us and we never do anything for her," said Fred Wren, turning around suddenly and facing the group of boys who were walking away from the house of Miss Kate Barker, their mission band leader.

"Last summer, it was that out-of-door meeting in the woods," he went on. "Last fall, it was that nut feast, with missionary nuts and lots of real nuts, too, and now it is this Christmas meeting with cake and candy, not to talk about every month and all the time, looking and thinking and planning. I tell you, I think it's a down-right shame."

"But what can we do?" asked Homer Mertins. "We've spent every cent for Christmas. Leastways, I have."

"You needn't tell us that, Homer," said Robert Mann. "Every body knows you can't keep a cent."

"Maby we could do something that wouldn't cost money," said one of the other boys. "Not that I wouldn't be glad to give it, if I had it, he added hastily, "but I'm like Homer, I haven't a red."

"We might save up," said Homer, to whom saving up was hard work.

"I tell you," exclaimed Fred, "Let's send her some resolutions."

"Resolutions?" questioned Robert Mann, skeptically. "Like they sent to Mrs. Gerry when the deacon died? Shaw! Fred, they don't resolute about people till they're dead."

"Yes," said Fred, firing up, "that's

just it. They let folks work and work and never say one blessed nice thing to 'em till they're dead, and then what good will it do? Here we are at my house, and everbody that wants to send Miss Kate any resolutions before she's worked herself clean to death over us boys, can come in here and we'll write them now."

"Mercy," said Mrs. Wren, looking up from her sewing, "is the house about to fall!"

"No, mamma," laughed Fred's sister Mary, "its only a lot of the mission boys going up to Fred's room."

Fred got pen and ink, and after two hours hard work the resolutions, which Miss Kate says she means to keep among her precious things until the end of her life, had been carefully signed by each boy in his best hand and sealed away in a big square envelope.

"Dear Miss Kate," the resolutions said, "we boys of your mission band are glad you arn't dead; and we are going to tell you so before you are—Therefore," Fred had insisted that they say this, "we resolute that you are the best Mission Band leader in the world, and we hope you always will be.

"Number two.—If you want anything done call on us. We shirked last year, but we will not shirk any more.

"Number three.—We want the heathen saved. If they aint we don't want them to blame us.

"Number four.—If any boy comes to the band and don't behave we'll make him.

"We love you and we are your mission boys.

Yours truly,

"All the Boys,

"F. E. S. H."

Attention! Attention!!

Mr. Britain, one of our missionaries who is soon to return to China, says the boys and girls can help him. "How, how, how?" I think I have two or three hundred boys and girls, say.

Why, in just the nicest, easiest way possible. Chinese children, Mr. Brittain tells me, go almost wild with delight over American picture cards. If he has pretty cards to give them when they come to Sunday school they will take great care of them, and be sure to learn the verse of Scripture that the missionary will write in Chinese around the edges. It may be, also, that some of their mothers and fathers will learn these verses and be led to want to know more of the "Jesus doctrine" by them.

Mr. Brittain will leave for China about the first of February. That gives the boys and girls just *one month* to supply him with a whole boxfull of cards. Send pretty advertisement cards, Christmas cards, birth-day cards, and any and all sorts of cards that the children in America think pretty.

Direct very plainly to

MR. T. C. BRITTAİN,
Bethlehem, N. C.

A Little Dish of Chinese Dates.

1817—the first missionary to China, Robert Morrison.

1814—the first convert baptized.

1818—the Bible translated into Chinese.

1834—Robert Morrison's death. Only four converts and four missionaries in China.

1843—converts in China, 350.

1845—The Southern Baptist Convention begun work in China.

1847—Mr. and Mrs. Yates reach China.

1860—China opened to missionaries.

1875—converts in China, 25,000.

1888—death of Dr. Yates.

1894—forty missionary societies at work in China.

1895—fifty thousand converts in China.

Little Brown Jug.

"Uncle Robert will never know it," Frank Masters muttered to himself, as he tumbled into bed after dropping the quarter his uncle Robert had given him for

missions into his own bank, where he was saving money to buy a velocipede.

"Ha, ha! don't be so sure," said a queer, cracked voice close by his side.

Frank started and rubbed his eyes in astonishment. His chamber had been transformed into a court-room, and he was surrounded by many jugs of mammoth size and proportions. Before Frank could speak, a tall jug, who sat on the judge's bench, cried out, "Bring the prisoner here!"

Frank was seized roughly by two jugs and hurled before the bar of justice."

"Young man," said the judge, "you are charged with stealing money from the heathen and using it to gratify your selfish desires. Here is your accuser."

Out from the ranks of jugs stepped one which Frank recognized as his own mission jug. How cross and ugly it looked at him! His legs shook with fear as his accuser held up a two-cent piece and cried, "This should be a silver quarter. Yonder boy has cheated us in order to buy a velocipede."

"Thankless boy," said the judge, "do you know what a crime you have committed? Do you realize what it is to be a heathen child? Listen, and I will tell you:

"Heathen children are often starved and beaten to death. They are often buried alive. They are thrown into canals and left to drown. They are thrown into the Ganges river and eaten by crocodiles. They are often thrown under the wheels of the cruel Juggernaut car. They have their bodies cut and bruised, and their feet bound in order to please their gods. They are often sold into slavery to masters who beat and kill them. They are taught to be thieves and murders. Such are the lives of thousands of heathen children, and yet you can give only two cents to relieve their sufferings, and keep the quarter for your own pleasure. Wicked boy, you shall be punished as you deserve. Gen-

lemen of the jury, retire and decide this boy's fate."

In a short time twelve jugs reappeared in the court room and gave their verdict: "Guilty of selfishness in the first degree."

The judge then rose, and in a solemn manner sentenced Frank to the life of a heathen child. "Officers, take him at once to the South Sea Islands. We don't want such boys in America." In vain did Frank plead for mercy. He was again seized by two jugs, but he struggled and screamed and—awoke.

Frank Masters, being a boy, kept his dream to himself; but the next morning

he dropped the silver quarter into his jug, and as far as I know has been diligently collecting funds for heathen children ever since.—*Dayspring*.

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A little originality, a little inquiry, a little study, will convince him that in the less frequented paths more of interest can be found.

MEXICO (oldest perhaps in her history, but newest and freshest to the traveller), offers amusement, instruction, and, in fact, all things which the tourist seeks; while at the same time the investor, settler or health-seeker can find within her borders opportunities and conditions such as nowhere else exist.

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Health resorts and mineral springs, adapted to all the various ills to which human flesh is heir, are found in this great country. Climate unsurpassed, from the salt sea air of the Southern seacoast to the cool and bracing breezes that hurry from her glacier-girdled volcanoes.

The Mexican Central Railway Company, appreciating the greatness of the country tributary to her lines, has established a Bureau especially devoted to the dissemination of reliable information as to business opportunities, agricultural resources, interesting information for the sportsman, in fact, anything that may be of interest to the tourist, the business man, or the possible settler in this Republic. All the great centres of population are on the lines of this railroad, which traverse the Central Mesa with branches reaching the lower country, east and west. Communication with tide-water is made at Tampico, the only Port in Mexico at which ocean steamers can take or deliver freight directly from and to the cars. This Road runs the only line of Buffet Pullman Palace cars in Mexico, the only through sleepers from the Capital to the United States without change at the border. It is distinctly broad gauge—broad gauge in its management, in its ideas, and in its confidence in the country through which it runs.

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